CLERUS DOMINI:

OR,

A DISCOURSE

OF THE

DIVINE INSTITUTION,

Neceſsity, Sacredneſs, and Separation

OF THE

Office Miniſterial.

TOGETHER WITH

THE NATURE AND MANNER

of its Power and Operation.

WRITTEN

By the ſpecial Command of King *Charles* the Firſt.

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LONDON,

Printed for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1672.

THE Divine Inſtitution and Neceſsity OF THE OFFICE MINISTERIAL.

SECT. I.

WHen ſeveral Nations and differing Religions have without any famous mutual intercourſe agreed upon ſome common rites and forms of Religion; becauſe one common effect cannot deſcend from chance, it is certain they come to them by reaſon, or tradition from their common Parents, or by imitation; ſomething that hath a common influence. If *Reaſon* be the principle, then it is more regular and laſting, and admits of no other variety, than as ſome men grow unreaſonable, or that the reaſon ceaſes. If *Tradition* be 1. the fountain, then it is not only univerſal, and increaſes as the world is peopled, but remains alſo ſo long as we retain reverence to our Parents, or that we do not think our ſelves wiſer than our foreſathers. But theſe two have produced Cuſtoms and Laws of the higheſt obligation: for whatſoever we commonly call *the Law of Nature*, it is either a cuſtom of all the world, derived from *Noah* or *Adam*; or elſe it is therefore done, becauſe natural reaſon teaches us to do it in the order to the preſervation of our ſelves and the publick.

But *imitation* of the cuſtoms of a wiſe Nation, is ſomething leſs, and 2. yet it hath produced great conſent in external rites and offices of Religion. And ſince there is in Ceremonies ſo great indifferency, there being no antecedent Law to determine their practice, nothing in their nature to make them originally neceſſary, they grow into a *Cuſtom* or a *Law*, according as they are capable. For if a wiſe Prince, or Governour, or a Nation, or a famous family, hath choſen rites of common Religion, ſuch as were conſonant to the Analogy of his duty, expreſſive of his ſence, decent in the expreſſion, grave in the form, or full of ornament in their repreſentment; ſuch a thing is capable of no greater reaſon, and needs no greater authority, but hath been, and may reaſonably enough be imitated upon the reputation of their wiſdom, and diſintereſted choice,

who being known wiſe perſons, or nations, took them firſt into their religious offices.

3. Thus the Jews and the Gentiles uſed (a) white garments in their holy offices, and the Chriſtians thought it reaſonable enough from ſo united example to do ſo too. Example was reaſon great enough for that. The (b) Gentile-Prieſts were forbid to touch a dead body, to (c) eat leavened bread, to (d) mingle with ſecular imployments during their attendance in holy offices; theſe they took up from the pattern of the Jews, and profeſſed it reaſonable to imitate a wiſe people in the rituals of their Religion. The Gentile-Prieſts uſed Ring and Staffe and Mitre (ſaith *Philoſtratus:*) the Primitive Biſhops did ſo too; and in the higheſt deteſtation of their follies thought they might wiſely enough imitate their innocent cuſtoms and Prieſtly ornaments, and hoped they might better reconcile their minds to the Chriſtian Religion by compliance in ceremonials, than exaſperate them by rejecting their ancient and innocent Ceremonies: for ſo the Apoſtles invited and inticed Judaiſm into Chriſtianity.

(a) *Valer. Maxim. l.* 1. *c.* 1. *Philoſt. lib.* 2. (b) *Dion. hiſt. l.* 54. (c) *A. Gell. l.* 10 *c.* 15. (d) *Ibid.*

Lib. 3.

And *Tertullian* complains of the Devils craft, who by imitating the Chriſtian rites reconciled mens minds with that compliance to a more charitable opinion of the Gentile ſuperſtition. "*The Devil intending to* "*draw the profeſſors of truth to his own portion, or to preſerve his own in* "*the ſame fetters he firſt put upon them, imitates the rites of our Religion,* "*adopting them into his ſuperſtition. He baptizes ſome of his diſciples,* "*and when he initiates them to the worſhip of Mithra, promiſes them par-* "*don of ſins, by that rite; he ſigns his ſoldiers in their foreheads, he repre-* "*ſents the oblation of bread, and introduces repreſentments of the reſurrecti-* "*on, and laboriouſly gets Martyrs to his cauſe. His Prieſts marry but once; he* "*hath his virgins, and his abſtemious and continent followers: that what* "*Chriſtians love and the world commends in them, being adopted into the* "*rituals of Idolatry, may allure ſome with the beauty and fair imagery, and* "*abuſe others with colour and phantaſtick faces.*

De præſcript. c. 40. *Hujus ſunt partes invertendi veritatem, qui ipſas quoque res ſacramentorum divinorum in idolorum myſteriis æmulatur. Tingit & ipſe quoſdam, utique credentes & fideles ſuos: expiationem delictorum de lavacro repromittit, & ſic adhuc initiat Mithræ: ſignat illic in frontibus milites ſuos, celebrat & panis oblationem, & imaginem reſurrectionis inducit, & ſub gladio redimit coronam. Quid, quod & ſummum Pontificem in unis nuptiis ſtatuit? habet & virgines, habet & continentes. Qui ergo ipſas res de quibus ſacramenta Chriſti adminiſtrantur tam æmulanter affectavit exprimere in negotiis idololatriæ, utique & idem & eodem ingenio geſtiit, & potuit inſtrumenta quoque divinarum rerum & ſanctorum Chriſtianorum ſenſum de ſenſibus, verba de verbis, parabolas de parabolis, profana & æmulæ fidei attemperare.*

4. And thus alſo all wiſe men that intended to perſwade others to their religion, did it by retaining as much as they innocently could of the other, that the change might not be too violent, and the perſons be more endeared by common rites and the relation and charity of likeneſs and imitation. Thus did the Church and the Synagogue; thus did the Gentiles both to the Jews and to the Chriſtians; and all wiſe men did ſo.

5. (e) The Gentiles offered firſt-fruits to their gods, and their tithes to *Hercules*, (f) kept vigils and anniverſaries, forbad marriages without the conſent of Parents, and clandeſtine contracts; theſe were obſerved with ſome variety according as the people were civil or learned; and according to the degree of the tradition, or as the thing was reaſonable, ſo theſe cuſtoms were more or leſs univerſal.

(e) *Cenſor. de die natal. c.* 1. (f) *Sueton. in Veſpaſ. Liv. decad.* 1. *lib.* 10.

6. But when all wiſe people, nay when abſolutely all the world have conſented upon a Rite, it cannot derive from a fountain lower than the current, but it muſt either be a Command which God hath given to all the world: (and ſo *Socrates* in *Xenophon*, *Quod ab omnibus gentibus obſervatum eſt, id non niſi à Deo ſancitum eſſe dicendum eſt*) for a tradition, or a law

Lib. 4. *de factis & dict. Socr.*

law deſcending from our common parents, or a reaſon derived from the nature of things; there cannot in the world be any thing great enough to take away ſuch a rite, except an expreſs divine commandment: and a man by the ſame reaſon may marry his neareſt relative, as he may deny to worſhip God by the recitation of his praiſes and excellencies; becauſe reaſon and a very common tradition have made almoſt all the world conſent in theſe two things, that we muſt abſtain from the mixtures of our neareſt kindred, and that we muſt worſhip God by recounting and declaring excellent things concerning him.

7. I have inſtanced in two things in which I am ſure to find the feweſt adverſaries, (I ſaid, the feweſt; for there are ſome men which have loſt all humanity:) but theſe two great Inſtances are not atteſted with ſo univerſal a tradition and practice of the world, as this that is now in queſtion. For in ſome nations they have married their ſiſters, ſo did the *Magi* among the *Perſians*: μίγνυνται οἱ Μάγοι μητράσι, καὶ ἀδελφαῖς μίγνυσθαι δεμιτὸν, ſays *Tatianus* in *Clemens Alexandrinus*, and *Bardiſanes Syrus* in *Euſebius*. And the Greeks worſhipped *Hercules* by railing, and *Mercury* by throwing ſtones at him. But there was never any people but had their Prieſts and Preſidents of religious rites, and kept holy things within a mure, that the people might not approach to handle the myſteries: and therefore beſides that it is a receſſion from the cuſtoms of mankind, and charges us with the diſ-reſpect of all the world (which is an incurioufneſs next to infinite) it is alſo a doing againſt that which all the reaſon of all the wiſe men of the world have choſen antecedently, or *ex poſt facto*, and he muſt have a ſtrange underſtanding, who is not perſwaded by that which hath determined all the world.

Stromat. 3. Lib. 4. præpar. Evangel.

For religion cannot be at all in communities of men without ſome to guide, to miniſter, to preſerve and to preſcribe the offices and miniſteries: what can profane holy things but that which makes them common? and what can make them common more than when common perſons handle them, when there is no diſtinction of Perſons in their miniſtration? For, although places are good acceſſories to religion, yet in all religions they were ſo accidental to it, that a ſacrifice might hallow the place, but the place (unleſs it were naturally impure) could not deſecrate the ſacrifice: and therefore *Jacob* worſhipped upon a ſtone, offered upon a turf; and the Ark reſted in *Obed-Edom*'s houſe, and was holy in *Dagon*'s Temple; and hills and groves, fields and orchards, according to the ſeveral cuſtoms of the Nations, were the places of addreſs: But a common perſon miniſtring, was ſo near a circumſtance, and was ſo mingled with the action, that ſince that material part and exterior actions of Religion could be acted and perſonated by any man, there was ſcarce any thing left to make it religious, but the attrectation of the rites by a holy perſon; A *Holy place* is ſomething, *a ſeparate time* is ſomething, *a preſcript form of words* is more, and *ſeparate and ſolemn actions* are more yet; but all theſe are made common by a common perſon, and therefore without a diſtinction of perſons have not a natural and reaſonable diſtinction of ſolemnity and exterior religion.

8. And indeed it were a great diſreputation to religion, that all great and publick things, and every artifice or profitable ſcience ſhould in all the ſocieties of men be diſtinguiſhed by profeſſors, artiſts, and proper miniſters; and only religion ſhould lie in common, apt to be bruiſed by the hard hand of mechanicks, and ſullied by the ruder touch of undiſcerning and undiſtinguiſhed perſons; for although the light of it ſhines to all, and ſo far every mans intereſt is concerned in religion, yet it were not

handsome that every man should take the taper in his hand; and religion is no more to be handled by all men, than the laws are to be dispensed by all, by whom they are to be obeyed; though both in religion and the laws, all men have a common interest.

9. For since all means must have some equality or proportion towards their end, that they may of their own being or by institution be symbolical, it is but reasonable that by elevated and sublimed instruments we should be promoted towards an end supernatural and divine; now besides, that of all the instruments of distinction, the Person is the most principal and apt for the honour of Religion (and to make our Religion honourable is part of the Religion it self) it is also apt for the uses of it, such as are, preserving the rights, ordering, decent ministration, dispensing the laws of Religion, judging causes, ceremonies and accidents; and he that appoints not offices to minister his Religion, cares not how it is performed; and he that cares so little, will find a great contempt pass upon it, and a cheapness meaner than of the meanest civil offices; and he that is content with that, cares not how little honour God receives, when he presents to him a cheap, a common, and a dishonourable Religion.

10. But the very natural design of Religion forces us to a distinction of persons, in order to the ministration; for besides that every man is not fit to approach to God with all his *sordes*, and adherent indispositions; an assignment in reason must be made of certain persons, whose calling must be holy, and their persons taught to be holy, by such a solemn and religious assignment; that those persons being made higher than the people by their Calling and Religion, and yet our brethren in Nature, may be intermedial between God and the people, and present to God the peoples needs, and be instrumental to the reconveying Gods blessing upon those whose fiduciaries they are. This last depends upon Gods own act and designation, and therefore must afterwards be proved by testimonies of his own, that he hath accepted such persons to such purposes; but the former part we our selves are taught by natural reason, by the rules of proportion, by the honour we owe unto Religion, by the hopes of our own advantages, and by the distance between God and us towards which we should thrust up persons as high as they are capable. And that all the world hath done prudently in this, we are confirmed by Gods own act, who knowing it was most agreeable, not only to the constitution of Religion, and of our addresses to God, but to our meer necessities also, did in his glorious wisdom send his Son, and made him apt to become a mediator between himself and us, by cloathing him with our nature, and decking him with great participation of his own excellencies, that He might do our work, the work of his own humane nature, and by his great sanctity and wisdom approach near to Gods mercy-seat, whither our imperfections and sins could not have near access.

11. And this consideration is not only good Reason but true Divinity, and was a consideration in the *Greek* Church, and affixed to the head of a prayer as the reason of their addresses to God in designing ministers in Religion. *O Lord God, who because mans nature cannot of it self approach to thy glorious Deity, hast appointed Masters and Teachers of the same passions with our selves, whom thou hast placed in thy throne, viz.* in the ministery of the kingdom, *to bring sacrifices and oblations in behalf of thy people,* &c. And indeed if the greatness of an imployment separates persons from

Ευχολ. *In ordinat. Episc.* Κύριε ὁ θεὸς ἡμῶν, ὁ διὰ τὸ μὴ δύνασθαι τὴν ἀνθρώπου φύσιν τὴν τῆς θεότητός σου ὑπενεγκεῖν οὐσίαν, τῇ σῇ οἰκονομίᾳ ὁμοιοπαθεῖς ἡμῖν διδασκάλους καταστήσας τὸν σὸν ἐπέχοντας θρόνον εἰς τὸ ἀναφέρειν σοὶ θυσίαν καὶ προσφορὰν ὑπὲρ πάντος τοῦ λαοῦ σου, &c.

from the *vulgus*, either we muſt think the immediate offices of Religion and the entercourſe with God to be the meaneſt of imployments, or the perſons ſo officiating to receive their eſtimate according to the excellency of their offices.

12. And thus it was amongſt the Jews and Gentiles before Chriſt's time, amongſt whom they not only ſeparated perſons for the ſervice of their gods reſpectively, but choſe the beſt of men and the Princes of the people to officiate in their myſteries, and adorned them with the greateſt honours and ſpecial immunities. Among the Jews, the Prieſthood was ſo honourable, that although the expectation which each Tribe had of the Meſſias was reaſon enough to make them obſerve the law of diſtinct marriages, yet it was permitted to the Tribe of *Levi* to marry with the Kingly Tribe of *Judah*, that they alſo might have the honour and portion of the Meſſias's moſt glorious generation; and for the Prieſthood of *Aaron* it was γέρας ἐξαίρετον, οὐκ ὄνειδος, ὀλύμπιον κτῆμα, ſaith *Philo*, *a Celeſtial honour, not an earthly, a heavenly poſſeſſion*, and it grew ſo high and was ſo naturalized into that Nation to honour their Prieſts and myſtick perſons, that they made it the pretence of their Wars and mutinies againſt their Conquerors. *Honor ſacerdotii firmamentum potentiæ aſſumebatur*, ſaith *Tacitus*, ſpeaking of their wars againſt *Antiochus*; The honour of their Prieſthood was the ſtrength of their cauſe, and the pretence of their arms; and all the greateſt honour they could do to their Prieſthood they fairly derived from a Divine precept, that the *Prince, and the People, and the Elders, and the Synagogue, ſhould go in and out*, that is, ſhould commence and finiſh their greateſt and moſt ſolemn actions *at the voice and command of the Prieſt*; And therefore King *Agrippa* did himſelf honour in his Epiſtle to *Caius Cæſar* * : I had Kings that were my anceſtors, and ſome of them were High Prieſts, which dignity they eſteemed higher than their Royal purple, believing *that Prieſthood* to be greater than the Kingdom, as God is greater than men.

* Πάππων καὶ προγόνων βασιλέων ἔλαχον, ὧν οἱ πλείους ἐλέγοντο ἀρχιερεῖς καὶ τοῦ κρείττονος εἶναι νομίζοντες ὅσῳ θεὸς ἀνθρώπων διαφέρει, τοσοῦτο, καὶ βασιλείας ἱερωσύνην.

13. And this great eſtimate of the Miniſters of their Religion derived it ſelf from the Jews unto their enemies the *Philiſtines*, that dwelt upon their skirts; inſomuch that in the hill of God where there was a gariſon of the *Philiſtines*, there was alſo a colledge of the Prophets newly inſtituted by *Samuel* (from whom becauſe he was their founder S. *Peter* reckoned the ordinary deſcent from *Samuel*) unharmed and undiſturbed, though they were enemies to the Nation; and when *David* fled from *Saul*, he came to *Naioth* where the prophets dwelt, and thought to take ſanctuary there, knowing it was a priviledged place; there it was where *Sauls* meſſengers, and *Saul* himſelf turned Prophets, that they might eſtimate the place and preſerve its priviledge, himſelf becoming one of their ſociety.

1 Sam. 10. 5. & 10. Acts 3. 24.

1 Sam. 19. 18.

14. For this was obſerved amongſt all Nations, that beſides the band of humanity forbidding ſouldiers to touch unarmed peopled, as by all Religions and all Nations Prieſts ever were, the very ſacredneſs of their perſons ſhould exempt them from violence, and the chances or inſolencies of war. Thus the *Cretians* did to their Prieſts and to the κατάκαυλαι, the perſons who were appointed for burial of the dead, the ſame with κοπιᾶται, or *foſſarii* in the Primitive Church, no ſouldiers durſt touch them; they had the priviledge of Religion, the immunity of Prieſts, *Hos quæ necabant non erant puræ manus*; and therefore it grew up

up into a proverb, when they intended to expreſs a moſt deſtructive and unnatural war, οὐδὲ πυρφόρος ἐλείφθη, not ſo much as the Prieſts that carried fire before the Army did eſcape; the ſame with that in *Homer* in the caſe of meſſengers,

Iliad. μ. vide 1. *& Euſtath.*

Οὐκέτ' ἔπειτ' οἶος οὐδ' ἄγγελον ἀπονέεσθαι
Ἀφραδέως ποτὶ ἄστυ ------

Not ſo much as a meſſenger returned into the City: Theſe were ſacred and therefore exempt perſons; and ſo were the *Elei* among the *Grecians*, as being ſacred to *Jupiter*, ſafe from the hoſtility of a profeſſed enemy; the ſame which was obſerved amongſt the *Romans*,

Plautus in Rudens.

Quis homo eſt tantâ confidentiâ,
Qui ſacerdotem audeat violare!
At magno cum malo ſuo fecit Herculè.

But this is but one inſtance of advantage.

15. The Gentiles having once ſeparated their Prieſts, and affixed them to the miniſteries of religion, thought nothing great enough either to expreſs the dignity of their imployment, or good enough to do honour to their perſons, and it is largely diſcourſed of by *Cicero*, in the caſe of the *Roman* Augures, *Cicero lib. 2. de leg.* *Maximum autem & præſtantiſſimum in Rep. jus eſt Augurum, cum eſt authoritati conjunctum; neque verò hoc quia ſum ipſe Augur ita ſentio, ſed quia ſic exiſtimare nos neceſſe eſt. Quid enim majus eſt, ſi de jure quærimus, quàm poſſe à ſummis imperiis & ſummis poteſtatibus comitia tollere? concilia vel inſtituta dimittere, vel habita reſcindere? Quid magnificentius quàm poſſe decernere, ut migiſtratu ſe abdicent conſules? quid religioſius quàm cum populo, cum plebe agendi jus aut dare aut non dare?* It was a vaſt *power* theſe men had, to be in proportion to their greateſt *honour:* they had power of bidding and diſſolving publick meetings, of indicting ſolemnities of religion; juſt as the Chriſtian Biſhops had in the beginning of Chriſtianity; they commanded publick faſts, at their indiction only they were celebrated; *Tertul. adv. Pſychicos c. 13.* *Benè autem quòd & Epiſcopi univerſæ plebi mandare jejunia aſſolent; non dico induſtriâ ſtipium conferendarum, ut veſtræ capturæ eſt, ſed interdum, & aliquâ ſollicitudinis Eccleſiaſticæ causâ.* *Ibid.* The Biſhops alſo called publick conventions Eccleſiaſtical. *Aganturpræcepta per Græcias illas certis in locis Concilia ex univerſis Eccleſiis, per quæ & altiora quæque in commune tractantur, & ipſa repræſentatio totius nominis Chriſtiani magnâ veneratione celebratur.* It was ſo in all Religions; the *Antiſtites*, the preſidents of rites, and guides of Conſciences had great immiſſions and influences into the Republick, and Communities of men, and they verified the ſaying of *Tacitus*, *Lib. 3. Annal.* *Deum munere ſummum pontificem, etiam ſummum hominem eſſe, non æmulatione, non odio, aut privatis affectionibus obnoxium.* The chief Prieſt was ever the chief man, and free from the envies, and ſcorns and troubles of popular peeviſhneſs and contumacy; and that I may uſe the expreſſion of *Tacitus*, *Lib. 4. Annal.* *Utque gliſceret dignatio ſacerdotum,* (for all the great traverſes of the Republick were in their diſpoſing) *atque ipſis promptior animus foret ad capeſſendas ceremonias,* the very lower inſtitutions of their Religion were ſet up with the marks of ſpecial laws and priviledges; inſomuch that the ſeat of the Empreſs in the Theatre was among the Veſtal Virgins.

But

But *the higheſt* had all that could be heaped upon them, till their honours were as ſublimed as their functions. * Amongſt the *Ethiopians* the Prieſts gave laws to their Princes, and they uſed their power ſometimes to the ruine of their Kings, till they were juſtly removed; || Among the *Egyptians* the Prieſts were their Judges; ſo they were in *Athens*, for the *Areopagites* were Prieſts; and the *Druids* among the *Gauls* were Judges of murder, of titles of land, of bounds and inheritances, *magno apud eos ſunt honore, nam ferè de omnibus controverſiis publicis privatiſque conſtituunt*; and for the *Magi* of *Perſia* and *India*, *Strabo* reports, ἐκείνους τὰ συνεῖναι τοῖς αὐτόθι βασιλεῦσι ὡς τοὺς Μάγους τοῖ Πέρσαις ὑφηγεμόνας τὰ περὶ τῶ θεῶ, they converſed with Kings, meaning they were their Counſellors and Guides of their conſciences. And *Herodotus* in *Euſtathius* tells us of the Τάγμα τί θειον ἐν Δέλφοις οἱ θεόπροποι, the divine order of Prophets or Prieſts in *Delphos*: ἐσιτῶντο μετὰ τῶ βασιλέων, they did eat of the publick proviſions together with Kings. By theſe honours they gave teſtimony of their Religion, not only ſeparating certain perſons for the ſervice of their Temples, but alſo ſeparating their condition from the impurities and the contempt of the world; as knowing, that they who were to converſe with their Gods, were to be elevated from the common condition of men and vulgar miſeries.

16.

* *Strab. Geog. lib. 17.*

‖ *Ælian. var. hiſt. l. 14. c. 34. Joſeph. Antiq. l. 14. c. 16. Cæſar. com. de bello Gal. l. 6.*

Euſtath. in Iliad. a.

ἐξ ὧ Διὸς Ἰδαίου μύστης
ἐγενόμην, πανλεύκα γ' ἱματά,
φεύγω γένεσιν θ' βροτῶν.

Porphyr. citat. ex Eurip. 4. περὶ ἀπχῆς.

As ſoon as I was made a Prieſt of *Idæan Jupiter*, all my garments were white, and I declined to converſe with mortals. *Novæ ſortis oportet illum eſſe qui jubente Deo canat*, ſaid *Seneca*. He had need be of a diſtinct and ſeparate condition that ſings to the honour, and at the command of God: thus it was among the Jews and Heathens.

Sect. II.

NOW if Chriſtian Religion ſhould do otherwiſe than all the world hath done, either it muſt be becauſe the rites of Chriſtianity are of no myſtery and ſecret diſpenſation, but common actions of an ordinary addreſs, and cheap devotion; or elſe, becauſe we undervalue all Religion, that is, becauſe indeed we have nothing of it: *The firſt*, is diſhonourable to Chriſtianity, and falſe as its greateſt enemy: *The ſecond*, is ſhame to us: and *both* ſo unreaſonable and unnatural, that if we ſeparate not certain perſons for the miniſteries of Chriſtianity, we muſt confeſs we have the worſt Religion, or that we are the worſt of men. 1.

But let us conſider it upon its proper grounds. When Chriſt had choſen to himſelf twelve Apoſtles, and was drawing now to the laſt ſcene of his life, he furniſhed them with commiſſions and abilities to conſtitute and erect a Church, and to tranſmit ſuch powers as were apt for its continuation and perpetuity. And therefore to the Apoſtles in the capacity of Church-officers, he made a promiſe, *That he would be with them to the end of the world*; they might perſonally be with him until the end of the world, but he could not be here with them, who after a ſhort courſe run, was to go hence, *and be no more ſeen*: and therefore for 2.

for the verification of the promiſe, it is neceſſary that ſince the promiſe was made for the benefit of the Church, and to them as the miniſters of the benefit, ſo long as the benefit was to be diſpenſed, ſo long they were to be ſucceded to, and therefore aſſiſted by the Holy Jeſus according to the glorious promiſe: Οὐ μόνοις δὲ τοῦτο τοῖς ἀποστόλοις ὑπέσχετο τὸ συνεῖναι αὐτοῖς, ἀλλὰ καὶ πᾶσιν αὐτῶν ἁπλῶς τοῖς μαθηταῖς. ἐπὶ γὰρ ὅπου οἱ ἀπόστολοι ἄχρι τῆς συντελείας ἔμελλον ζῆν· καὶ ἡμῖν ἦν καὶ τοῖς μεθ' ἡμᾶς διαδεχεῖται τοῦτο. "Not only to the Apoſtles, but abſolutely and indefinitely to "all Chriſts diſciples, their ſucceſſors, he promiſed to abide for ever, "even to the conſummation of the world, to the whole ſucceſſion of the "Clergy: ſo *Theophylact* upon this place.

3. And if we conſider what were the power and graces Jeſus committed to the diſpenſation of the Apoſtles, ſuch as were not temporary, but laſting, ſucceſſive, and perpetual, we muſt alſo conclude the miniſtery to be perpetual. I inſtance firſt in the power of *binding and looſing, remitting and retaining ſins*, which Chriſt gave them together with his breathing on them the holy Spirit, and a legation, and a ſpecial Commiſſion, as appears in S. *John*; which power, what ſence ſoever it admits of, could not expire with the perſons of the Apoſtles, unleſs the ſucceeding ages of the Church had no diſcipline, or government, no ſcandals to be removed, no weak perſons offended, no corrupt members to be cut off, no hereticks rejected, no ſins, or no pardon; and that were a more hereſie, than that of the *Novatians*; for they only denied this miniſtery in ſome caſes; not in all: ſaying, Prieſtly abſolution was not fit to be diſpenſed to them, who in time of perſecution had ſacrificed to Idols. Θεῷ γὰρ εἷς ἡ ἐξουσίας μόνῳ ἔλεγε, καὶ οὐκ ἱερέων. πρυτανεύειν τούτοις τὴν ἄφεσιν. [τούτοις, To theſe] *only*, pardon is to be diſpenſed without the miniſtery of the Prieſt, *To theſe*] who were μετὰ τὸ βάπτισμα θυσάντες, ſacrificers, and mingled *the table of the Lord with the table of devils*. Againſt other ſinners they were not ſo ſevere. But however, ſo long as that diſtinction remains, *of ſins unto death*, and *ſins not unto death*; there are a certain ſort of ſins which are remediable, and cognoſcible, and judicable, and a power was diſpenſed to a diſtinct ſort of perſons, to remit or retain thoſe ſins; which therefore muſt remain with the Apoſtles for ever, that is, with their perſons firſt, and then with the οἱ ἐκ διαδοχῆς, *with their ſucceſſors*; becauſe the Church needs it for ever; and there was nothing in the power, that by relating to the preſent and temporary occaſion did inſinuate its ſhort life and ſpeedy expiration.

John 20.21.

Vide Socrat. li.1.c.7. Sozom. l.1.c.20.

4. In execution of this power and purſuance of this commiſſion, for which the power was given; the Apoſtles went forth, and all they upon whom this ſignature paſſed, ἔδοτο τὸ πνεῦμα τὸ ἅγιον εἰς διακονίαν ταύτην, executed this power in appropriation and diſtinct miniſtery: it was *the ſword of their proper miniſtery*; and S. *Paul* does almoſt exhibite his Commiſſion and reads the words, when he puts it in execution, and does highly verifie the parts and the conſequence of this argument; *God hath reconciled us to himſelf by Chriſt Jeſus, and hath given to us the miniſtery of reconciliation*; and it follows, *now then we are Embaſſadors for Chriſt.* The miniſtery of reconciliation, is an appropriate miniſtery; *It is committed to us*; *we are Embaſſadors*, it is appropriate by vertue of Chriſts miſſion, and legation. *He hath given to us*, he hath made and deputed certain Embaſſadors whom he hath ſent upon the meſſage, and miniſtry of reconcilement; which is a plain expoſition of the words of his Commiſſion, before recorded, *John* 20.21.

James 5.

And

And that this alſo deſcended lower, we have the teſtimony of S. *James*, who adviſes the ſick perſon *to ſend for the Elders of the Church, that they may pray over him*; that they may anoint him, that in that ſociety there may be *confeſſion of ſins* by the clinick or ſick perſon, and that after theſe preparatives, and in this miniſtery, his ſins may be forgiven him. Now that this power fell into ſucceſſion, this inſtance proves; for the Elders were ſuch who had not the commiſſion immediately from Chriſt, but were μεταγενέστεροι, they were fathers of the people, but ſons of the Apoſtles, and therefore it is certain the power was not perſonal, and meerly Apoſtolical, but derived upon others by ſuch a communication, as gives evidence the power was to be ſucceeded in; And when went it out? when the anointing and miraculous healing ceaſed? There is no reaſon for that. For forgiveneſs of ſins was not a thing viſible, and therefore could not be of the nature of miracles to confirm the faith and chriſtianity firſt, and after its work was done return to God that gave it; neither could it be only of preſent uſe to the Church, but as eternal and laſting as ſin is: and therefore there could be nothing in the nature of the thing to make it ſo much as ſuſpicious, it was preſently to expire. 5.

To which alſo I add this conſideration, that the Holy Ghoſt which was to enable the Apoſtles in the preciſe office Apoſtolical, as it was an office extraordinary, circumſtantionate, definite, and to expire, *all that*, was promiſed ſhould deſcend upon them after Chriſts aſcenſion, and was verified in *Pentecoſt*; for to that purpoſe to bring all things to their mind, all of Chriſts Doctrine and all that was neceſſary of his life and miracles, and a power from above to enable them to ſpeak boldly and learnedly, and with tongues, all that, beſides the other parts of ordinary power, was given them ten days after the Aſcenſion. And therefore the breathing the Holy Ghoſt upon the Apoſtles in the octaves of the Reſurrection, and this miſſion with ſuch a power, was *their ordinary miſſion*, a ſending them as ordinary Paſtors and Curates of Souls, with a power to govern (binding and looſing can mean no leſs: and they were the words of the promiſe) with a power to miniſter reconciliation: (for ſo Saint *Paul* expounds remitting and retaining) which two were the great hinges of the Goſpel, the one to invite and collect a Church, the other to govern it; the one to diſpenſe the greateſt bleſſing in the world, the other to keep them in capacities of enjoying it. For ſince the holy Ghoſt was now actually given to theſe purpoſes here expreſſed, and yet in order to all their extraordinaries and temporary needs was promiſed to deſcend after this, there is no collection from hence more reaſonable, than to conclude all this to be part of their commiſſion of ordinary Apoſtleſhip, to which the miniſters of religion were in all Ages to ſucceed. In atteſtation of all which, who pleaſe may ſee the united teſtimony of (a) S. *Cyril*, (b) S. *Chryſoſtome*, (c) S. *Ambroſe*, (d) S. *Gregory* and the (e) Author of the queſtions of the old and new Teſtament, who unleſs by their calling ſhall rather be called perſons intereſs'd, than by reaſon of their famous piety and integrity, ſhall be accepted as competent, are a very credible and fair repreſentment of this truth, and that it was a doctrine of Chriſtianity, that Chriſt gave this power to the Apoſtles for themſelves, and their ſucceſſors for ever, and that therefore as Chriſt in the firſt donation, ſo alſo ſome Churches in the tradition of that power uſed the ſame form of words, intending the collation of the ſame power, and ſeparating perſons for that work of that miniſtery. I end this with the counſel S. *Auguſtine* gives to all publick penitents, *Veniat ad Antiſtites, per quos illis in Eccleſia*

(a) *In Joh.* 20.
(b) *Ibid.*
(c) *In* 1 *Tim.* 4.
(d) *Homil.* 26. *in Evang.*
(e) *Quæſt.* 39.

Eccleſia claves miniſtrantur, & à præpoſitis ſacrorum accipiant ſatisfactionis ſuæ modum, let them come to the Preſidents of Religion by whom the Keys are miniſtred, and from the Governours of holy things let them receive thoſe injunctions, which ſhall exerciſe and ſignifie their repentance.

SECT. III.

1. THe ſecond power I inſtance in, is preaching the Goſpel: for which work he not only at firſt deſigned Apoſtles, but others alſo were appointed for the ſame work for ever, to all generations of the Church. This Commiſſion was ſigned immediately before Chriſt's Aſcenſion; Matth. 28. 19, 20. *All power is given to me in Heaven and in Earth, Go ye therefore and teach all Nations, teaching them to obſerve all things whatſoever I have commanded you, and lo I am with you always, even unto the end of the world.* Firſt, Chriſt declared his own commiſſion, [*all power* is given him into his hand] he was now made King of all the Creatures, and Prince of the Catholick Church; and therefore as it concerned his care and providence to look to his cure, and flock, ſo he had power to make deputations accordingly [*Go ye therefore,*] implying that the ſending them to this purpoſe was an iſſue of his power, either becauſe the authorizing certain perſons was an act of power, or elſe becauſe the making them Doctors of the Church and teachers of the Nations, was a placing them in an eminency above their ſcholars, and converts, and ſo alſo was an emanation of that power, which, derived upon Chriſt from his Father, from him deſcended upon the Apoſtles. And the wiſer perſons of the world have always underſtood, that a power of teaching was a *Preſidency* and *Authority*; for ſince all dominion is naturally founded in the underſtanding; although civil government accidentally, and by inevitable publick neceſſity relies upon other titles, yet where the greateſt underſtanding and power of teaching is, there is a natural preheminence and ſuperiority *eatenus*, that is, according to the proportion of the excellency; and therefore in the inſtance of S. *Paul* we are taught the ſtyle of the Court, and *Diſciples ſit at the feet* of their Maſters, as he did at the feet of his Tutor *Gamaliel*, which implies duty, ſubmiſſion, and ſubordination; and indeed it is the higheſt of any kind, not only becauſe it is founded upon nature, but becauſe it is a ſubmiſſion of the moſt imperious faculty we have, even of that faculty which when we are removed from our Tutors, is ſubmitted to none but God; for no man hath power over the underſtanding faculty; and therefore ſo long as we are under Tutors and Inſtructors, we give to them that duty, in the ſucceſſion of which claim, none can ſucceed but God himſelf, becauſe none elſe can ſatisfie the underſtanding but he.

2. Now then becauſe the Apoſtles were created Doctors of all the world, *hoc ipſo* they had power given them over the underſtandings of their diſciples, and they were therefore fitted with an infallible ſpirit, and grew to be ſo authentick that their determination was the laſt addreſs of all inquiries in queſtions of Chriſtianity: and although they were not abſolute Lords of their faith and underſtandings, as *their Lord* was, yet they had, under God, a ſupreme care, and preſidency, to order, to guide, to inſtruct, and to ſatisfie their underſtandings; and thoſe whom they ſent out upon the ſame errand, according to the proportion and excellency of their ſpirit, had alſo a degree of ſuperiority and eminency;

eminency; and therefore they who were κοπιῶντες ἐν διδασκαλίᾳ, *Labourers in the word and doctrine*, were alſo προεστῶτες πρεσβύτεροι, Preſbyters that were Preſidents and Rulers of the Church; and this eminency is for ever to be retained according as the unskilfulneſs of the Diſciple retains him in the form of *Catechumens*; or as the excellency of the inſtructor ſtill keeps the diſtance; or elſe, as the office of teaching being orderly and regularly aſſigned makes a legal, political, and poſitive authority, to which all thoſe perſons are for orders ſake to ſubmit, who poſſibly in reſpect of their perſonal abilities might be exempt from that authority.

Upon this ground it is, that learning amongſt wiſe perſons is eſteemed a title of nobility and ſecular eminency: *Ego enim quid aliud munificentiæ adhibere potui, ut ſtudia, ut ſic dixerim, in umbra educata è quibus claritudo venit*, ſaid *Seneca* to *Nero*. And *Ariſtotle*, and *A. Gellius* affirm, that not only excellency of extraction, or great fortunes, but learning alſo makes *noble*; *circum undique ſedentibus multis doctrinâ, aut genere, aut fortunâ nobilibus viris*: and therefore the Lawyers ſay, that if a legacy be given *pauperi nobili*, the executors, if they pleaſe, may give it to a *Doctor*. I only make this uſe of it, that they who are by publick deſignation appointed to teach, are alſo appointed in ſome ſence to govern them: and if learning it ſelf be a fair title to ſecular opinion, and advantages of honour, then they who are profeſſors of learning, and appointed to be publick teachers, are alſo ſet above their diſciples as far as the Chair is above the *Area* or floor, that is, in that very relation of teachers and ſcholars: and therefore among the Heathen the Prieſts who were to anſwer *de myſteriis*, ſometimes bore a ſcepter. 3.

Apud Tacitum lib. 8. Ariſt. lib. 4. Polit. c. 4. A. Gellius, lib. 19. c. 10. Bartbol. in l. Judices. Cod. de dignit. l. 12. Baldus in l. nemini. C. de adv. adverſ. judic.

Χρυσείῳ ἀνὰ σκήπτρῳ, τὸν ἐλίσσετο πάντας Ἀχαιούς.

Upon which verſe of *Homer*, *Euſtathius* obſerves, σημεῖον τὸ βασιλείας, καὶ λόγων, καὶ δίκης τὸ σκῆπτρον ἦν, The ſcepter was not only an enſign of a King, but of a Judge and of a Prophet; it ſignified a power of anſwering in judgment, and wiſe ſentences. This diſcourſe was occaſioned by our bleſſed Saviour's illative; *All power is given me, go ye therefore and teach*; and it concludes, that the *authority of Preaching* is more than *the faculty*, that it includes *power* and *preſidency*, that therefore a ſeparation of perſons is *ex abundanti* inferred, unleſs order and authority be alſo caſual, and that all men alſo may be *Governours* as well as *Preachers*. 4.

Now that here was a plain ſeparation of ſome perſons for this miniſtery, I ſhall not need to prove by any other argument beſides the words of the Commiſſion; ſave only that this may be added, that here was *more* neceſſary, than a commiſſion; great abilities, ſpecial aſſiſtances, extraordinary and divine knowledge, and underſtanding the myſteries of the kingdom; ſo that theſe abilities were ſeparations enough of the perſons, and deſignation of the officers; But this may poſſibly become the difficulty of the queſtion; For, when the Apoſtles had filled the world with the Sermons of the Goſpel, and that the holy Ghoſt deſcended in a plentiful manner, then was the propheſie of *Joel* fulfilled, *old men dreamed dreams, and young men ſaw viſions, and ſons and daughters did propheſie*: Now the caſe was altered; and the diſciples themſelves ſtart up Doctors, and women prayed and propheſied, and *Priſcilla* ſate in the Chair with her huſband *Aquila*, and *Apollos* ſate at their feet; and now all was common again: and therefore although

the commiſſion went out firſt to the Apoſtles; yet, when by miracle God diſpenſed great gifts to the Laity, and to women, he gave probation that he intended that all ſhould propheſie and preach, leſt thoſe gifts ſhould be to no purpoſe. This muſt be conſidered.

5. 1. Theſe gifts were miraculous verifications of the great Promiſe of the Father, of ſending the holy Ghoſt, and that all perſons were capable of that bleſſing in their ſeveral proportions, and that Chriſtianity did deſcend from God were *ex abundanti* proved by thoſe extraregular diſpenſations: ſo that here is purpoſe enough ſignified, although they be not uſed to infer an indiſtinction of Officers in this miniſtery.

6. 2. Theſe gifts were given extra-regularly: but yet with ſome difference of perſons: for all did not propheſie, nor all interpret, nor all ſpeak with tongues: they were but a few that did all this: we find but the daughters of one man only, and *Priſcilla*, among all the nations of the Jews that ever did propheſie, of the women: and of Lay-men I remember not one, but *Aquila* and *Agabus*: and theſe will be but too ſtraight an argument to blend a whole Order of men in a popular and vulgar indiſcrimination.

7. 3. Theſe extraordinary gifts were no authority to thoſe who had them, and no other commiſſion, to ſpeak in publick. And therefore S. *Paul* forbids the women to ſpeak in the Church, and yet it was not denied but ſome of them might have the ſpirit of propheſie. *Speaking in the Church* was part of an ordinary power, to which not only *ability* but *authority* alſo and *commiſſion* are required. That was clearly one ſeparation; women were not capable of a clerical imployment, no not ſo much as of this miniſtery of preaching. And by this we may take ſpeedier account concerning Deaconeſſes in the Primitive Church; *de Diaconiſſâ ego Bartholomæus diſpono; O Epiſcope, impones ei manus præſentibus Presbyteris, Diaconis & Diaconiſſis, & dices, Reſpice ſuper hanc famulam tuam*; ſo it is in the conſtitutions Apoſtolical under the name of S. *Clement*: By which it ſhould ſeem they were ordained for ſome Eccleſiaſtical miniſtery; which is alſo more credible by thoſe words of *Tertullian*, *Quantæ igitur & quæ in Eccleſiis ordinari ſolent, quæ Deo nubere maluerunt?* And *Sozomen* tells of *Olympias*, *Hanc enim, cum genere eſſet nobiliſſimo, quamvis juvenculam, ex quo vidua facta erat, quia ex præſcripto Eccleſiæ egregiè philoſophatur, in Miniſtram Nectarius ordinat*: and ſuch a one it was, whom Saint *Baſil* called *impollutam ſacerdotem*. Whatſoever theſe Deaconeſſes could be, they could not ſpeak in publick, unleſs they did prevaricate the Apoſtolical rule, given to the *Corinthian* and *Epheſian* Churches: And therefore though *Olympias* was an excellent perſon, yet ſhe was no preacher; ſhe was a Philoſopher, not in her diſcourſe, but in her manner of living and believing: *Philoſophata ex Eccleſiæ præſcripto*, and that could not be by preaching: but theſe Deaconeſſes after the Apoſtolical age, were the ſame with the κοπιῶσαι ἐν κυρίῳ, the good women, that did domeſtick offices and miniſter to the temporal neceſſity of the Churches in the days of the Apoſtles; Such a one was *Phebe* of *Cenchreæ*: but they were not admitted to any holy or ſpiritual Office: So we have certain teſtimony from Antiquity, whence the objection comes. For ſo the *Nicene* Council expreſly: ἐμνήσθη μὲν τῶν διακονισσῶν, &c. ἐπεὶ μηδὲ χειροθησίαν τινὰ ἔχουσιν, ὥστε ἐξ ἅπαντος ἐν τοῖς λαϊκοῖς αὐτὰς ἐξετάζεσθαι. Deaconeſſes are to be reckoned in the Laity, becauſe they have no impoſition of hands, *viz.* for any ſpiritual

Lib. 8. c. 26.

In exhort. ad caſtitatem.

Lib. 4. c. 9.

Lib. de virg.

C. 19.

spiritual office. For they had imposition of hands in some places to temporal administrations about the Church, and a solemn benediction, but nothing of the ἱερατικὴ δύναμις; the same were the πρεσβύτιδες, προκαθήμεναι, the *Presbyteresses*, who were the σωφρονίστριαι, or the Governesses of women, in order to manners and religion; but these, though (as *Tertullian* affirms, and *Zonaras*, and *Balsamo* confess) they were solemnly ordained and set over the women in such offices, yet pretended to nothing of the clerical power or the right of speaking in publick. So *Epiphanius*: *There is an order of deaconesses in the Church, but not to meddle*, or to attempt any of the holy Offices. And in this sence it was, that S. *Ambrose* reckons it amongst the Heresies of the *Cataphrygians*, that they ordained their Deaconesses, *viz.* to spiritual ministeries; but those women that desire to be medling, are not moved with such discourses; they care for none of all these things; therefore I remit them to the precept of the Apostle. *But I suffer not a woman to teach, but to be in silence.*

Haeres. 79.

διακονισσῶν τάγμα ἐστὶν ἐν τῇ ἐκκλησίᾳ, ἀλλ' οὐκ εἰς τὸ ἱερατεύειν οὐδέ τι ἐπιχειρεῖν ἐπιτρέπειν.

In 1 Tim. 3.

1 Tim. 2. 12.

8.

And *as for the men* who had gifts extraordinary of the Spirit, although they were permitted at first in the *Corinthian* Church (before there was a Bishop, or a fixed Colledge of Clergy) to utter the inspired dictates of the Spirit, yet whether they were Lay or Clergy is not there expressed; and it is more agreeable to the usual dispensation that the prophets of ordinary ministery, though now extraordinarily assisted, should prophesie in publick; but however, when these extraordinaries did cease, if they were common persons, they had no pretence to invade the Chair (nor, that we find, ever did:) for an ordinary ability to speak was never any warrant to disturb an order; unless they can say the words of S. *Paul* [*Whereunto I am ordained a Preacher*,] they might not invade the office. To be able to perform an office, though it may be a fair disposition to make the person capable to receive it *orderly*, yet it does not actually invest him; every wise man is not a Counsellor of State, nor every good Lawyer a Judge. And I doubt not but in the Jewish religion there were many persons as able to pray as their Priests, who yet were wiser than to refuse the Priests advocation *apud Deum*, and reciting offices in behalf of the people: *Orabit pro eo sacerdos* was the order of Gods appointing, though himself were a devout person and of an excellent spirit. And it had need be something extraordinary that must warrant an ordinary person to rise higher than his own evenness; and *ability* or *skill* is but a possibility; and must be reduced to act by something that transmits authority, or does establish order, or distinguish persons, and separate professions. And it is very remarkable, that when *Judas* had miscarried and lost his Apostolate, it was said, that it was necessary for some body to be chosen to be a witness of Christs Resurrection. Two were named, of ability sufficient, but that was not all: they must chuse one, to make up the number of the twelve, a distinct separate person; which shews that it was not only a work (for that, any of them might have done) but an office of ordinary ministery. The ability of doing which work although all they that lived with *Jesus*, might either have had, or received at *Pentecost*, yet the authority and grace was more: the first they had upon experience, but this only by divine election: which is a demonstration that every person that can do offices clerical is not permitted to do them; and that, besides the *knowledge* and *natural* or *artificial abilities*, a divine qualification is necessary.

9. And therefore God complains by the Prophet, *I have not ſent them, and yet they run*; and the Apoſtle leaves it as an eſtabliſhed rule, *How ſhall they preach except they be ſent?* Which two places, I ſhall grant to be meant concerning a diſtinct and a new meſſage; Prophets muſt not offer any doctrine to the people, or pretend a doctrine for which they had not a commiſſion from God. But which way ſoever they be expounded, they will conclude right in this particular. For if they ſignifie an ordinary miſſion, then there is an ordinary miſſion of preachers, which no man muſt uſurp unleſs he can prove his title certainly and clearly, derivative from God; which when any man of the Laity can do, we muſt *give him the right hand of fellowſhip*, and *wiſh him good ſpeed*. But if theſe words ſignifie an extraordinary caſe, and that no meſſage muſt be pretended by Prophets, but what they have commiſſion for, then muſt not ordinary perſons pretend an extraordinary miſſion to an ordinary purpoſe: for, beſides, that God does never do things unreaſonable, nor will endure that order be interrupted to no purpoſe, he will never give an extraordinary Commiſſion unleſs it be to a proportionable end; whoſoever pretends to a licence of preaching by reaſon of an extraordinary calling, muſt look that he be furniſhed with an extraordinary meſſage, leſt his Commiſſion be ridiculous; and when he comes, he muſt be ſure to ſhew his authority by an argument proportionable; that is, by ſuch a probation without which no wiſe man can reaſonably believe him; which cannot be leſs than miraculous and divine. In all other caſes he comes under the curſe of the *non miſſi*, thoſe whom God ſent not; they go on their own errand, and muſt pay themſelves their wages.

10. But, beſides that the Apoſtles were therefore to have an immediate miſſion, becauſe they were to receive new inſtructions: theſe inſtructions were ſuch as were by an ordinary, and yet by a diſtinct miniſtery to be conveyed, for ever after; and therefore did deſign an ordinary, ſucceſſive, and laſting power and authority. Nay our bleſſed Lord went one ſtep further in this proviſion, even to remark the very firſt ſucceſſors and partakers of this power, to be taken *into the lot of this miniſtery*, and they were the Seventy-two whom Chriſt had ſent (as probationers of their future preaching) upon a ſhort errand into the Cities of *Judah*: But by this aſſignation of more perſons than thoſe to whom he gave immediate Commiſſion, he did declare that the office of preaching was to be diſpenſed by a ſeparate and peculiar ſort of men, diſtinct from the people, and yet by others than thoſe who had the commiſſion extraordinary; that is, by ſuch who were to be called to it by an ordinary vocation.

11. As Chriſt conſtituted the office and named the perſons, both extraordinary and ordinary, preſent and ſucceſſive; ſo he provided gifts for them too, that the whole diſpenſation might be his, and might be apparent. And therefore Chriſt *when he aſcended up on high gave gifts to men*, to this very purpoſe; and theſe gifts coming from the ſame Spirit made ſeparation of diſtinct miniſteries under the ſame Lord. So S. *Paul* teſtifies expreſly; *Now there are diverſities of gifts, but the ſame Spirit,* 1 Cor. 12. 4. *διαιρέσεις διακονιῶν εἰσὶ, there are different adminiſtrations* [*differences of miniſteries*;] it is the proper word for Church-offices; the miniſtery diſtinguiſhed by the gift; It is *not a gift of the miniſtery*, but *the miniſtery it ſelf is the gift*, and diſtinguiſhed accordingly. An extraordinary Miniſtery needs an extraordinary and a miraculous gift; that

that is a miraculous *calling* and *vocation* and *deſignation* by the holy Ghoſt; but an ordinary gift cannot ſublime an ordinary perſon to a ſupernatural imployment; and from this diſcourſe of the differing gifts of the Spirit, Saint *Paul* without any further artifice, concludes that the Spirit intended a diſtinction of Church-officers for the work of the miniſtery; for the concluſion of the diſcourſe is, that *God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers*; and, leſt all God's people ſhould uſurp theſe offices, which God by his Spirit hath made ſeparate and diſtinguiſhed, he adds, *Are all Apoſtles? are all Prophets? are all Teachers?* If ſo, then were all the body one member, quite contrary to nature, and to God's Oeconomy. Verſe 28.

12. And that this deſignation of diſtinct *Church-officers* is for ever, S. *Paul* alſo affirms as expreſly as this queſtion ſhall need; *He gave ſome Apoſtles, ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, εἰς ἔργον διακονίας, for the work of the miniſtery, till we all arrive at the unity of faith*, which as ſoon as it ſhall happen, then cometh the end. Till the end be, the ἔργον διακονίας, *the work of the Miniſtery* muſt go forwards, and is incumbent upon the Paſtors and Teachers; this is their work, and they are the miniſters, whom the holy Ghoſt deſigned. Epheſ. 4. 11.

13. 1. For, I conſider that either to preach requires but an *ordinary* or an *extraordinary ability*; if it requires an extraordinary, they who are illiterate and unlearned perſons are the unfitteſt men in the world for it: if an *ordinary* ſufficiency will diſcharge it, why cannot they ſuppoſe the Clergy of a competency, and ſtrength ſufficient to do that which an ordinary underſtanding, and faculties can perform? what need they entermeddle with that, to which no extraordinary aſſiſtance is required? or elſe why do they ſet their ſhoulder to ſuch a work, with which no ſtrength but extraordinary, is commenſurate? in the firſt caſe it is needleſs; in the ſecond it is uſeleſs; in both vain and impertinent. For either no man needs their help; or, if they did, they are very unable to help. I am ſure they are, if they be unlearned perſons; and if they be learned, they well enough know, that to teach the people, is not a power of ſpeaking, but is alſo an act of juriſdiction and authority, and in which, order is, at leaſt, concerned in an eminent degree: *Learned men* are not ſo forward; and thoſe are moſt confident who have leaſt reaſon.

14. 2. Although as Homilies to the people are now uſed according to the ſmalleſt rate, many men more preach than ſhould, yet beſides that to preach *prudently, gravely, pioufly*, and *with truth*, requires more abilities than are diſcernable by the people, ſuch as make even a plain work reaſonable to wiſe men, and uſeful to their hearers, and acceptable to God; beſides this, I ſay, the office of teaching is of larger extent than making Homilies, or ſpeaking prettily enough to pleaſe the common and undiſcerning auditors. They that are appointed to teach the people muſt *Reſpondere de jure, Give account of their faith* in defiance of the numerous armies of Hereticks; they muſt watch for their flock, and uſe excellent arts to arm them againſt all their weakneſſes from within, and hoſtilities from without; they muſt ſtrengthen the weak, confirm the ſtrong, compoſe the ſcrupulous, ſatisfie the doubtful, and be ready to anſwer caſes of Conſcience; and I believe there are not ſo little as 5000 caſes already ſtarted up among the Caſuiſts; and for ought I know, there may be 5000 times 5000. And there are ſome caſes of Conſcience

that concern Kings and kingdoms in the higheſt myſteriouſneſs, both of State and Religion, and they alſo belong to *Paſtors* for the intereſts of Religion, and *Teachers* to determine or adviſe in. Κήρυκας Διὸς ἀγγέλους λέγει τῶ ἀνδρῶν δικὰ, ἔντε πάσαις θυσίαις αὐτὸς διακονῦντας μεσιτεύειν, τῶ μὴν τῶ ὃν ἀνδρῶν βυλαῖστε τῶ ἀγορεαῖς. The Preachers were always Meſſengers between God and men, being *Mediators* by their ſacrifices, and they were intereſted in their counſels, and greater cauſes; And if religion can have influences into counſels of Princes, and publick intereſt of kingdoms, and that there can be any difficulty, latent ſences, intricacy of queſtion, or myſteriouſneſs in Divinity, it will be found that there are other parts of the Preachers office, beſides making Homilies: and that when ſo great skill is required, it will not be eaſie to make pretences to invade it; unleſs a man cannot be an excellent Lawyer without twenty years skill and practice, beſides excellency of natural indowments, and yet can be an excellent Teacher and Guide in all caſes of Conſcience, meerly with opening his mouth, and rubbing his forehead hard. But God hath taken order that thoſe whom he hath appointed teachers of the people, ſhould make it the work and buſineſs of their lives, that they ſhould diligently attend to reading, to exhortation, and to doctrine, that they may *watch over their flock, over whom the holy Ghoſt hath made them overſeers.* The inconvenience that this diſcourſe is like to meet withall is, that it concerns thoſe men who are ſure not to underſtand it: for they that have not the wiſdom of Prophets and wiſe men, cannot eaſily be brought to know the degrees of diſtance between the others wiſdom and their own ignorance. To know that there is great learning beyond us, is a great part of learning: but they that have the confidence in the midſt of their deepeſt ignorance to teach others, want both modeſty and underſtanding too, either to perceive or to confeſs their own wants: they never kiſſed the lips of the wiſe, and therefore think all the world breathes a breath as fenny and mooriſh as themſelves.

Euſtath. in Iliad. a.

15. 3. Beſides, the conſideration of the ability that a ſeparate number of men ſhould be the teachers, and it be not permitted promiſcuouſly to every perſon of a confident language and bold fancy, is highly neceſſary in the point of *prudence* and *duty* too. Of Prudence, becauſe there can be no ſecurity againſt all the evil doctrines of the world in a promiſcuous unchoſen company of Preachers. For if he be allowed the pretence of *an extraordinary*, he ſhall belie the holy Spirit, to couzen you, when he hath a mind to it: If you allow him nothing but an *ordinary ſpirit*, that is, abilities of art and nature; there cannot in ſuch diſcourſes be any compenſation for the diſorder, or the danger, or the ſchiſms, and innumerable Churches, when *one head* and *two members* ſhall make a diſtinct body, and all ſhall pretend to Chriſt, without any other common term of union. And this which is *diſorder* in the thing, is alſo *diſhonourable* to this part of religion; and the divine meſſages ſhall be conveyed to the people by common *Carriers* or rather *meſſengers by chance*, and *as they go by*; whereas God ſent at firſt *Embaſſadors extraordinary*, and then left his *Leigers* in his Church for ever. But there is alſo a duty too to be ſecured; for they that have the guiding of ſouls muſt remember that they muſt be λόγον ἀποδώσοντες, *muſt render an account*; and that cannot *be done with joy*, when it ſhall be indifferent to any man to ſuperſeminate what he pleaſe: and (by the way) I ſuppoſe, they who are apt to enter into the Chair of Doctors and Teachers, would be

be unwilling to be charged with a cure of ſouls. If they knew what that means, they would article more ſtrictly before they would ſtand charged with it; and yet it is harder to ſay that there is no ſuch thing as *the cure of ſouls*; that Chriſt left his flock to wander and to guide themſelves, or to find ſhepherds at the charges of accident and chance. Chriſt hath made a better proviſion, and after he had with the greateſt earneſtneſs committed to S. *Peter* the care of feeding his lambs and ſheep, S. *Peter* did it carefully, and thought it part of the ſame duty to provide other ſhepherds, who ſhould alſo *feed the flocks* by a continual proviſion and attendance; *The Presbyters which are among you, I who alſo am a Presbyter exhort, feed the flock of God which is among you,* ἐπισκοποῦντες ἐκουσίως, πρθύμως, *doing the office of Biſhops over them, taking* ſuperviſion or *overſight of them willingly and of a ready mind.* The Preſbyters and Biſhops, they are to *feed the flock*, there was ποίμνιον *a flock* to be diſtinguiſhed from the ποιμένες, *the ſhepherds*, the elders, ἐν ὑμῖν, and the *flock among you*, diſtinguiſhed by a regular office of teaching, and a relation of *ſhepherds* and *ſheep*. 1 Pet. 5. 1, 2.

But this diſcourſe would be unneceſſary long, unleſs I ſhould omit many arguments, and contract the reſt. I only ſhall deſire it be conſidered, concerning the purpoſe of that part of Divine providence, in giving the Chriſtian Church Commandments concerning Proviſions to be made for the Preachers; *Let the Elders that rule well have a double honour*, an elder brother's portion at leaſt, both of honour and maintenance, *eſpecially if they labour in the word and doctrine*; and the reaſon is taken out of *Moſes* Law, but derived from the natural, *Bovi trituranti non ligabis os. For God hath ordained that thoſe that labour in the Goſpel ſhould live of the Goſpel.* This argument will force us to diſtinguiſh perſons, or elſe our *purſes* will; and if all will have a right to preach the Goſpel that think themſelves able, then alſo they have a right to be maintained too. 16. 1 Tim. 5.

I ſhall add no more, 1. God hath deſigned perſons to teach the people, 2. charged them with *the cure of ſouls*, 3. given them commiſſion *to go into all the world*, 4. given them gifts accordingly, 5. charged the people to attend and to obey, 6. hath provided them maintenance and ſupport, and 7. ſeparated them to *reading, to exhortation, and to doctrine*, from the affairs of this world, that they may attend to theſe, by the care of the whole man. If any man in charity or duty will do any ghoſtly offices to his erring or weak brother, he may have a reward of charity: for in this ſence it is that *Tertullian* ſays, that in remote and barbarous countries the Laity do *ſacerdotio aliquatenus fungi*. But if he invades the publick chair, he may meet with the curſe of *Corah, if he intends maliciouſly*; or if he have fairer, but miſtaken purpoſes, the gentler ſentence paſſed upon *Uzzah* may be the worſt of his evil portion.

SECT. IV.

IN Inſtance next in the caſe of Baptiſm, which indeed hath ſome difficulty and prejudice paſſed upon it; and although it be put in the ſame Commiſſion, intruſted to the ſame perſons, be a ſacred miniſtery, a Sacrament and a myſterious rite, whoſe very Sacramental and 1.

ſeparate

separate nature, requires the solemnity of a distinct order of persons for its ministration: yet if the laity may be admitted to the dispensation of so sacred and solemn rites, there is nothing in the calling of the Clergy that can distinguish them from the rest of Gods people, but they shall be holy enough, to dispense holy offices without the charges of paying honour and maintenance to others to do what they can do themselves.

2. In opposition to which, I first consider, that the ordinary minister of Baptism is a person consecrated; the Apostles and their successors in the office Apostolical, and all those that partake of that power; and it needs no other proof, but the plain production of the Commission; they who are teachers by ordinary power, and authority, they also had command to baptize all Nations: and baptism being the solemn rite of initiating disciples, and making the first publick profession of the Institution, it is in reason and analogy of the mystery to be ministred by those who were appointed to collect the Church, and make Disciples. It is as plain and decretory a Commission, as any other mysteriousness of Christianity; and hath been accepted so for ever as the doctrine of Christianity, as may appear in (a) *Ignatius*, (b) *Tertullian*, (c) S. *Gelasius*, (d) S. *Epiphanius*, and (e) S. *Hierom*; who affirm in variety of sences, that *Bishops*, *Priests* and *Deacons* only are to baptize; some by ordinary right, some by deputation; of which I shall afterwards give account; But all the *Jus ordinarium* they intend to fix upon the Clergy according to divine institution and commandment. So that in case lay-persons might baptize κατὰ πεῖρασιν, & δι' ἀνάγκην, *upon urgent necessity*, yet this cannot upon just pretence invade the ordinary ministery, because God had dispensed the affairs of his Church, so that cases of necessity do not often occur to the prejudice and dissolution of publick order, and ministeries; and if permissions being made to supply necessities, be brought further than the case of exception gives leave, the permission is turned into a crime, and does greater violence to the rule, by how much it was fortified by that very exception, as to other cases not excepted. And although in case of extreme necessity every man may preach the Gospel, as to dying Heathens, or unbelieving persons, yet if they do this without such, or the like necessity, what at first was charity, in the other case is *schism* and *pride*, the two greatest enemies to charity in the world.

(a) *Epist. ad Hieron.*
(b) *Lib. de Bapt.*
(c) *Epist. 1. c. 9*
(d) *Haeres. 79.*
(e) *Dial. adv. Lucifer.*

3. But now for the thing it self, whether indeed any case of necessity can transmit to lay persons a right of baptizing, it must be distinctly considered. Some say it does. For *Ananias* baptized *Paul*, who yet (as it is said) was not in holy Orders; and that the 3000 Converts at the first Sermon of S. *Peter* were all baptized by the Apostles, is not easily credible, it being too numerous a body for so few persons to baptize; and when *Peter* had preached to *Cornelius* and his family, he caused the brethren that came along with him to baptize them; and whether Hands had been imposed on them or no, is not certain: And in pursuance of the instance of *Ananias*, and the other probabilities, the Doctors of the Church have declared their opinions σεθικῶς, *In cases of necessity, a lay-person may baptize.* So *Tertullian* in his book of Baptism, *Alioqui & Laicis jus est baptizandi. Quod enim ex æquo accipitur, ex æquo dari potest.* The reason is also urged by S. *Hierom* to the same purpose, only requiring that the Baptizer be a Christian, supposing whatsoever they have received they may also give; but because the reason concludes not, because (as themselves believe) a *Presbyter* cannot

Dial. adv. Lucifer.

cannot collate his *Presbyterate*, it muſt therefore reſt only upon their bare authority; if it ſhall be thought ſtrong enough to bear the weight of the contrary reaſons. And the Fathers in the Council of *Eliberis* determined, *Peregrè navigantes, aut ſi Eccleſia in proximo non fuerit, poſſe fidelem, qui lavacrum ſuum integrum habet, nec ſit bigamus, baptizare in neceſſitate infirmitatis poſitum Catechumenum; ita ut ſi ſupervixerit, ad Epiſcopum eum producat, ut per manûs impoſitionem proficere poſſit.* The Synod, held at *Alexandria* under *Alexander* their Biſhop, approved the baptiſm of the children by *Athanaſius*, being but a boy; and the *Nicene* Fathers ratifying the baptiſm made by hereticks (amongſt whom they could not but know in ſome caſes, there was no true Prieſthood or legitimate ordination) muſt by neceſſary conſequence ſuppoſe baptiſm to be diſpenſed effectually by lay-perſons. And S. *Hierome* is plain, *Baptizare, ſi neceſſitas cogat, ſcimus etiam licere Laicis*; the ſame almoſt with the Canon of the fourth Council of *Carthage*, *Mulier baptizare non præſumat niſi neceſſitate cogente:* though, *by the way*, theſe words of [*cogente neceſſitate*] *are* not in the Canon, but thruſt in by *Gratian* and *Peter Lombard*. And of the ſame opinion is S. *Ambroſe*, or he who under his name wrote the Commentaries upon the fourth to the *Epheſians*, (a) P. *Gelaſius*, (b) S. *Auguſt.* and (c) *Iſidor*, and generally all the Scholars after their maſter.

Can. 30.

Ruffin. lib. 10. *c.* 14.

Can. mulier de conſecr. diſt. li. 4. *ſent. diſt.* 6. (a) *Epiſt.* 1. (b) *Lib.* 2. *Contr. Epiſt. Parmen. c.* 13. (c) *Lib.* 2. *de divin offic.* 4.

But againſt this doctrine were all the *African* Biſhops for about 150 years; who therefore rebaptized perſons returning from heretical conventicles; Becauſe thoſe heretical Biſhops being depoſed and reduced into Lay-communion, could not therefore collate baptiſm for their want of holy Orders: as appears in S. *Baſils* Canonical Epiſtle to *Amphilochius*, where he relates their reaſon, and refutes it not. And however *Firmilian* and S. *Cyprian* might be deceived in the thinking hereticks quite loſt their orders; yet in this they were untouched, that although their ſuppoſition was queſtionable, yet their ſuperſtructure was not medled with, *viz.* That if they had been Lay perſons, their Baptizations were null and invalid. 4.

I confeſs, the opinion hath been very generally taken up in theſe laſt ages of the Church, and almoſt with a *Nemine contradicente*; the firſt ages had more variety of opinion: and I think it may yet be conſidered anew upon the old ſtock. For ſince abſolutely, all the Church affixes the ordinary miniſtery of Baptiſm to the Clergy; if others do baptize, do they ſin, or do they not ſin? That it is no ſin, is expreſly affirmed in the 16 Canon of *Nicephorus* of *C. P.* *If the own father baptizes the child, or any other Chriſtian man, it is no ſin.* * S. *Auguſtine* is almoſt of another mind, *& ſi Laicus neceſſitate compulſus baptiſmum dederit, neſcio an pie quiſquam dixerit, Baptiſmum eſſe repetendum: Nullâ enim cogente neceſſitate ſi fiat, alieni muneris uſurpatio eſt; ſi autem neceſſitas urgeat, aut nullum, aut veniale delictum eſt.* And of this mind are all they, who by frequent uſing of that ſaying have made it almoſt proverbial, *Factum valet, fieri non debet.* If they do not ſin, then women and Lay-men have as much right from Chriſt to baptize as Deacons or Preſbyters; then they may upon the ſame ſtock and right do it as Deacons do, for if a Biſhop was preſent it was not lawful for Deacons, as is expreſly affirmed by S. *Ignatius* in his Epiſtle to *Heron* the Deacon; and S. *Epiphanius* with the ſame words denies a *jus baptizandi*, *to women* and *to Deacons*, *and both of them* affirm it to be proper to Biſhops. Further yet, *Tertullian* and S. *Hierom* deny a power to Preſbyters 5.

Χρὴ τὰ ἀζώστιστα τέκνα ἐὰν ἐνρεθῇ τις εἰς τόπον μὴ ὄντος ἱερέως βαπτιζῶν αὐτὰ· εἰ καὶ βαπτίσειεν ὁ ἴδιος παπᾶς ἢ εἴ τις ἂν ποτε ἄνθρωπος, εἰώνος οὐ δεῖν ἁ χειμαρὸς, ἐκ δεῖν ἁμαρτία.

* *Lib.* 2. *Contr. Epiſt. Parmen. c.* 13.

Haer. 19.

De bapt. adv. Luciferi.

Presbyters to do it without Episcopal dispensation. Now if Presbyters and Deacons have this power only by leave and in certain cases, then it is more than the women have: only that they are fitter persons to be intrusted with the deputation; a less necessity will devolve it upon Presbyters than upon Deacons, and upon *Deacons* than *Lay-men*; and a less yet will cast it upon *Lay-men* than *women*: and this difference is in respect of humane order and positive constitution, but in the nature of the thing according to this doctrine all persons are equally receptive of it: And therefore to baptize is no part of the Grace of Orders, no fruit of the holy Ghost, but a work which may be done by all, and at some times must: and if baptism may, then it will be hard to keep all the other rites from the common inrodes, and then the whole office will perish.

6. But if Lay-persons baptizing, though in case of necessity, *do sin*, as S. *Augustine* seems to say they do, then it is certain, Christ never gave them leave so much as by insinuation; and then neither can the Church give leave; for she can give leave for no man to sin: and, besides such a deputation were to no purpose; Because no person shall dare to do it, for evil is not to be done, though for the obtaining the greatest good: and it will be hard to state the question, so that either the child shall perish, or some other must perish for it; for he that positively ventures upon a sin for a good end, worships God with a sin, and therefore shall be thank'd with a damnation, if he dies before repentance; but if the child shall not perish in such case of not being baptized, then why should any man break the rule of institution, and if he shall perish without being baptized, then God hath affixed the salvation of the child upon the condition of another mans sin.

7. 3. And indeed the pretence of cases of necessity may do much towards the excusing an irregularity in an exterior rite, though of divine institution, τὸ τῆς ἀνάγκης οὐ λέγειν ὅσον ζυγόν. But it will not be easily proved that God hath made any such necessities: it is certain that for persons having the use of reason God hath provided a remedy that no lay-person should have need to baptize a Catechumen; for his *votum* or desire of baptism shall serve his turn. And it will be unimaginable that God hath made no provision for infants, and yet put it upon them in many cases with equal necessity, which without breach of a divine institution cannot be supplied.

Eurip.

8. 4. If a Lay-person shall baptize, whether or no shall the person baptized receive benefit, or will any more but the outward act be done? for that the Lay-person shall convey *rem Sacramenti*, or be the minister of sacramental grace, is no where revealed in Scripture, and is against the Analogy of the Gospel; for the *verbum reconciliationis*, *all the whole ministery of reconciliation* is intrusted to the Priest, *Nobis*, (saith S. *Paul*) *to us who are Embassadors*. And what difference is there, if cases of necessity be pretended in the defect of other ministeries, but that they also may be invaded? and cases of necessity may by other men also be numbered in the other sacrament: and they have done so; and I know, who said that no man must consecrate the Sacrament of the Lords Supper but he that is lawfully called, *except there be a case of necessity*; and that there may be a case of necessity for the blessed Sacrament, there needs no other testimony than the *Nicene* Council; which calls the Sacrament in the article of death, ἀναγκαιότατον ἐφόδιον, *viaticum*, the most necessary provision for our journey: and if a Lay-person Absolves, there is as much promise of the validity of the one as the other, unless it be said,

De captivit. Babyl. c. de ordine, & in l. de instituendis ministris ad Senatum Pragensem, in l. de missâ abrogandâ, in l. de notis Ecclesiæ.

ſaid, that there may be abſolute neceſſity of Baptiſm, but not ſo of Abſolution; which the maintainers of the other opinion are not apt to profeſs. And therefore S. *Auguſtine* did not know whether baptiſm adminiſtred by a lay-perſon be to be repeated or no; *Neſcio an piè quiſquam dixerit*, he knew not; neither do I. But *Simon* of *Theſſalonica* is confident, οὐδεὶς βαπτίζει εἰ μὴ χειροτονίαν ἔχει, *No man baptizes but he that is in holy orders.* The baptiſm is null: I cannot ſay ſo; nor can I ſay, ἔστω δεκτόν; *Let it be received.* Only I offer this to conſideration; if a Deacon can do no miniſterial act with effect, but a lay-perſon may do the ſame with effect upon the perſon ſuſcipient, What is that ſupernatural grace and inherent and indelible character which a Deacon hath received in his ordination? If a Deacon can do no ſupernatural act which were void and null, if done by him that is not a Deacon, he hath no character, no ſpiritual inherent power: and that he is made the ordinary miniſter of it, is for order ſake: but he that can do the ſame thing, hath the ſame power and ability. By this ground a Lay-perſon and a Deacon are not diſtinguiſhed by any inherent character, and therefore they who underſtand the ſpiritual powers and effects of ordination in the ſence and expreſſion of an inherent and indelible character, will find ſome difficulty in allowing the effect of a lay-baptiſm.

9. But I conſider that the inſtances of Scripture brought for the lawfulneſs of lay-adminiſtration, if they had no particular exceptation, yet are impertinent to this queſtion; for it is not with us pretended in any caſe to be lawful, but in extreme neceſſity: And therefore, Saint *Peters* deputing the brethren who came with him to *Cornelius* to baptize his family, is nothing to our purpoſe, and beſt anſwers it ſelf: for either they were of the Clergy, who came with them; or elſe lay-perſons may baptize by the right of an ordinary deputation, without a caſe of neceſſity; for here was none: Saint *Peter* might have done it himſelf.

10. And as for *Ananias*, he was one of the Seventy two: and if that be nothing, yet he was called to that miniſtration about *Paul*, as *Paul* himſelf was to the Apoſtleſhip, even by an immediate vocation, and miſſion from Chriſt himſelf. And if this anſwer were not ſufficient (as it is moſt certainly) the argument would preſs further than is intended: for *Ananias* tells him, he was ſent to him that *he might lay his hands on him that he might receive the holy Ghoſt*: and to do that, was more than *Philip* could do; though he was a Deacon, and in as great a neceſſity, as this was: And yet beſides all this, this was not a caſe of neceſſity, unleſs there was never a Preſbyter or Deacon in all *Damaſcus*, or that God durſt not truſt any of them with *Paul*, but only *Ananias*, or that *Paul* could not ſtay longer without baptiſm, as many thouſand converts did in deſcending ages.

11. And for the other conjecture it is not conſiderable at all: for the Apoſtles might take three or four days time to baptize the three thouſand: there was no hurt done if they had ſtayed a week: the text inſinuates nothing to the contrary; *The ſame day about three thouſand were added to the Church*; then they *were added to the Church*, that is, *by vertue and efficacy of that Sermon*, who it may be, conſidered ſome-while of S. *Peters* diſcourſe, and gave up their names upon mature deliberation and poſitive conviction. But it is not ſaid, *they were baptized the ſame day*; and yet it was not impoſſible for the twelve Apoſtles to do it in one day, if they had thought it reaſonable.

For

12. For my own particular, I wiſh we would make no more neceſſities than God made, but that we leave the adminiſtration of the Sacraments to the manner of the firſt inſtitution, and the Clerical offices be kept within their cancels, that no Lay-hand may pretend a reaſon to uſurp the ſacred Miniſtery: and ſince there can be no neceſſity for unbaptized perſons of years of diſcretion, becauſe their deſire may ſupply them, it were well alſo if our charity would find ſome other way alſo, to underſtand Gods mercy towards infants; for certainly, he is moſt merciful and full of pity to them alſo: and if there be no neglect of any of his own appointed miniſteries, ſo as he hath appointed them, methinks it were but reaſonable to truſt his goodneſs with the infants in other caſes: for it cannot but be a jealouſie and a ſuſpicion of God, a not daring to truſt him, and an unreaſonable proceeding beſide, that we will rather venture to diſpenſe with divine inſtitution, than think that God will; or that we ſhould pretend more care of children than God hath: when we will break an inſtitution, and the rule of an ordinary Miniſtery of Gods appointing, rather than caſt them upon God, as if God loved this ceremony better than he loved the child; for ſo it muſt be, if the child periſhed for want of it: and yet ſtill methinks according to ſuch doctrine, there was little or no care taken for infants; for when God had appointed a miniſtery, and fixed it with certain rules and a proper deputation: in reaſon (knowing in all things elſe how merciful God is, and full of goodneſs) we ſhould have expected that God ſhould have given expreſs leave to have gone beſides the firſt circumſtances of the Sacrament, if he had intended we might or ſhould: and that he ſhould have told us ſo too rather than by leaving them faſt tyed without any expreſs caſes of exception, or marks of difference, permit men to diſpute and ſtand unreſolved between a caſe of Duty and a point of Charity: for although God will have mercy rather than ſacrifice, yet when both are commanded, God takes order they ſhall never croſs each other, and ſacrifice is to be preferred before mercy, when the Sacrifice is in the commandment, and the Mercy is not: as it is in the preſent queſtion. And if it were otherwiſe in this caſe, yet becauſe God loves mercy ſo well, Why ſhould we not think, that God himſelf will ſhew this mercy to this Infant, when he hath not expreſſed his pleaſure that we ſhould do it? We cannot be more merciful than He is.

13. The Church of *England* hath determined nothing in this particular, that I know of; only when in the firſt Liturgy of King *Edward* the Sixth, a Rubrick was inſerted permitting Midwives to baptize in caſes of extreme danger, it was left out in the ſecond Liturgies, which is at leaſt an argument ſhe intended to leave the queſtion undetermined; if at leaſt that omiſſion of the clauſe, was not alſo a rejection of the Article: Only this *Epiphanius* objects againſt the *Marcionites*, and *Tertullian* againſt the *Gnoſticks*, that they did permit women to baptize: I cannot ſay but they made it an ordinary imployment, and a thing beſides the caſe of neceſſity: I know not whether they did or no. But if they be permitted, it is conſiderable whither the example may drive: *Petulans mulier quæ uſurpavit docere, an non utique & tingendi jus ſibi pariet?* that I may turn *Tertullians* Theſis into an Interrogative. *The women uſurp the office of teaching, if alſo they may be permitted to baptize*, they may in time arrogate and invade other miniſteries; or if they do not, by reaſon of the natural and political incapacity of their perſons, yet others may upon the ſame ſtock: for neceſſity conſiſts not

De præſcript. hæreſ. 42.

Tertullian de baptiſmo.

in

in a Mathematical point, but hath latitude which may be expounded to inconvenience; and that I ſay truth and fear reaſonably, I need no other teſtimony than the *Greek* Church, for amongſt them a [μὴ παρόντος ἱερέως] the abſence of the Prieſt is neceſſity enough for a woman to baptize; for ſo ſayes * *Gabriel Philadelphienſis. In the abſence of a Prieſt, a Chriſtian Laick may baptize, whether it be man or woman*, either may do it; and whether that be not only of danger in the ſequel, but in it ſelf a very diſſolution of all diſcipline, I leave it to the Church of *England* to determine as for her own particular, that at leaſt the Sacrament be left intirely to Clerical diſpenſation according to divine commandment.

* Tractat. de ſacramento cap. de baptiſmo, μὴ παρόντος ἱερέως δύναται βαπτίζειν ὁ λαϊκὸς χριστιανὸς, ἄντε γυνὴ ἢ, ἄντε ἄρρην.

One thing I offer to conſideration; that ſince the keyes of the Kingdom of Heaven be moſt notoriouſly and ſignally uſed in Baptiſm, in which the Kingdom of Heaven the Goſpel, and all its promiſes, is opened to all Believers, and though as certainly yet leſs principally *in reconciling penitents*, and admitting them to the communion of the faithful; it may be of ill conſequence, to let them be uſurped by hands to whom they were not conſigned. Certain it is, S. *Peter* uſed his Keyes, and opened the Kingdom of Heaven firſt, when he ſaid, *Repent and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.* However as to the main queſtion, we have not only the univerſal Doctrine of Chriſtendom, but alſo expreſs authority and commiſſion in Scripture, ſending out Apoſtles and Apoſtolical men, perſons of choice and ſpecial deſignation *to baptize all Nations*, and to entertain them into the ſervices and inſtitution of the holy Jeſus. 14. Acts 2. 38.

Sect. V.

I Shall inſtance but once more, but it is in the moſt ſolemn, ſacred and divineſt myſtery in our Religion; that in which the Clergy in their appointed miniſtery do διακονῦντες μεσιτεύειν, *ſtand between God and the people*, and do fulfil a ſpecial, and incomprehenſible miniſtery, which *the Angels themſelves do look into* with admiration, to which the people if they come without fear, cannot come without ſin; and this of ſo ſacred and reſerved myſteriouſneſs, that but few have dared to offer at with unconſecrated hands: ſome have. But the *Euchariſt* is the fulneſs of all the myſteriouſneſs of our Religion; and the Clergy, when they officiate here, are moſt truly in the phraſe of Saint *Paul, Diſpenſatores myſteriorum Dei*, diſpenſers of the great myſteries of the Kingdom. For (to uſe the words of Saint *Cyprian*) *Jeſus Chriſt is our high Prieſt, and himſelf become our Sacrifice which he finiſhed upon the Croſs in a real performance, and now in his office of Mediatorſhip makes interceſſion for us by a perpetual exhibition of himſelf, of his own perſon in Heaven, which is a continual actually repreſented argument to move God to mercy to all that believe in, and obey the Holy Jeſus.* 1. 1 Cor. 4. 1. Ad Cæcil. Ep. 63. *Si Jeſus Chriſtus dominus & Deus noſter ipſe eſt ſummus ſacerdos Dei Patris, & ſacrificium Patri ſeipſum primus obtulit, & hoc fieri in ſui commemorationem præcepit; utique ille ſacerdos vice Chriſti verè fungitur, qui id quod Chriſtus fecit, imitatur: & ſacrificium verum & plenum tunc offert in Eccleſia Deo Patri, ſi incipiat offerre ſecundum quod ipſum Chriſtum viderit obtuliſſe.*

2. Now Chriſt did alſo eſtabliſh a number of ſelect perſons, to be Miniſters of this great Sacrifice, finiſhed upon the Croſs; that they alſo ſhould exhibit and repreſent to God (in the manner which their Lord appointed them) this Sacrifice, commemorating *the action* and *ſuffering* of the great Prieſt; and *by way of prayers* and impetration, offering up that action in behalf of the people, ἐπὶ τὸ ἄνω θυσιαστήριον ἀναπέμψας τὰς θυσίας, (as *Gregory Nazianzen* expreſſes it) ſending up Sacrifices to be laid upon the Altar in Heaven, that the Church might be truly united unto Chriſt their Head, and, in the way of their miniſtery, may do what he does in Heaven; for he exhibits the *ſacrifice*, that is, *himſelf*, actually and preſentially in Heaven: the Prieſt on earth commemorates the ſame, and by his prayers repreſents it to God in behalf of the whole Catholick Church; preſentially too, by another and more myſterious way of preſence; but both Chriſt in Heaven, and his Miniſters on Earth do actuate that Sacrifice, and apply it to its purpoſed deſign by praying to God in the vertue and merit of that Sacrifice; *Chriſt himſelf*, in a high and glorious manner; *the Miniſters* of his Prieſthood (as it becomes Miniſters) humbly, ſacramentally, and according to the energy of humane advocation and interceſſion; This is the ſum and great myſteriouſneſs of Chriſtianity, and is now to be proved.

Orat. II.

3. This is expreſly deſcribed in Scripture; that part concerning Chriſt is the Doctrine of S. *Paul*, who diſputes largely concerning Chriſt's Prieſthood; affirming *that Chriſt is a Prieſt for ever*; he hath therefore *an unchangeable Prieſthood*, becauſe *he continueth for ever*, and *he lives for ever to make interceſſion for us*; this he does as Prieſt, and therefore it muſt be by offering a Sacrifice, [*for every high Prieſt is ordained to offer Gifts and Sacrifices*] and therefore *it is neceſſary he alſo have ſomething to offer*, as long as he is a Prieſt, that is, *for ever*, till the conſummation of all things; ſince therefore he hath nothing new to offer, and ſomething he muſt continually offer, it is evident, he offers himſelf as the medium of advocation, and the inſtance and argument of a prevailing interceſſion; and this he calls *a more excellent Miniſtery*] and by it, *Jeſus is a Miniſter of the Sanctuary, and of the true Tabernacle*, that is, He, as our high Prieſt officiates in Heaven, in the great office of a Mediator, in the merit and power of his Death and Reſurrection. Now what Chriſt does alwayes in a proper and moſt glorious manner, the Miniſters of the Goſpel alſo do in theirs: commemorating the Sacrifice upon the Croſs, *giving thanks*, and celebrating a perpetual Euchariſt for it, and *by declaring the death of Chriſt*, and praying to God in the vertue of it, for all the Members of the Church, and all perſons capable; it is *in genere orationis* a Sacrifice, and an inſtrument of propitiation, as all holy prayers are in their ſeveral proportions.

Heb. 7. 23, &c. And 8. ver. 2, 3, &c.

4. And this was by a precept of Chriſt; *Hoc facite, Do this in remembrance of me.* Now this precept is but twice reported of in the new Teſtament, though the inſtitution of the Sacrament, be four times. And it is done with admirable myſtery; to diſtinguiſh the ſeveral intereſts, and operations which concern ſeveral ſorts of Chriſtians in their diſtinct capacities: S. *Paul* thus repreſents it; [*Take eat*——*This do in remembrance of me*] plainly referring this precept to all that are to eat and drink the Symbols: for they alſo do in their manner *enunciate*, declare, or repreſent the Lords death till he come. And Saint *Paul* proſecutes it with inſtructions particular to the κοινωνοῦντες *to them that do communicate*, as appears in the ſucceeding cautions againſt *unworthy manducation.*

manducation, and for due preparation to its reception. But S. *Luke* reports it plainly to another purpoſe, [*and he took bread, and gave thanks, and brake it, and gave it unto them, ſaying: This is my body which is given for you*; *Hoc facite*, This] *do in remembrance of me*: [This] cannot but relate to *accepit, gratias egit, fregit, diſtribuit: Hoc facite.* Here was no manducation expreſſed, and therefore *Hoc facite* concerns the Apoſtles in the capacity of Miniſters; not as *receivers*, but as *Conſecrators* and *givers*; and if the inſtitution had been repreſented in one ſcheme without this myſterious diſtinction, and provident ſeparation of imployment, we had been eternally in a cloud, and have needed a new light to guide us; but now the Spirit of God hath done it in the very firſt fountains of Scripture.

5. And this being the great myſtery of Chriſtianity, and the only remanent Expreſs of Chriſt's Sacrifice on earth, it is moſt conſonant to the Analogy of the myſtery, that this commemorative Sacrifice be preſented by perſons as ſeparate, and diſtinct in their miniſtery, as the Sacrifice it ſelf is *from* and *above* the other parts of our Religion.

6. Thus alſo the Church of God hath for ever underſtood it without any variety of ſence or doubtfulneſs of diſtinguiſhing opinions. It was the great excellency and ſecret myſtery of the Religion, to conſecrate and offer the holy Symbols and Sacraments: I ſhall tranſcribe a paſſage out of *Juſtin Martyr* giving the account of it to *Antoninus Pius* in his Oration to him; and it will ſerve in ſtead of many; for it tells the Religion of the Chriſtians in this myſtery, and gives a full account of all the Ceremony. Παυσάμενοι τὴν εὐχὴν ἕπεται προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος καὶ ποτήριον ὕδατος καὶ κράματος, &c. *Vide etiam Juſtin. ibi Apol. 2.* " When the prayers are done, then is " brought to the Preſident of the Brethren [the Prieſt] the Bread, and " the Chalice of Wine mingled with Water; which being received, he " gives praiſe and glory to the Father of all things, and preſents them in " the name of the Son and the Holy Spirit, and largely gives thanks, that " he hath been pleaſed to give us theſe gifts: and when he hath finiſh- " ed the prayers and thankſgiving, all the people that is preſent, with a " joyful acclamation, ſay *Amen*. Which when it is done by the Preſi- " dents and people, thoſe which amongſt us are called *Deacons* and Mini- " ſters, diſtribute to every one that is preſent, that they may partake of " him, in whom the thanks were preſented, the Euchariſt, Bread, Wine, " and Water; and may bear it to the abſent. Moreover this nouriſhment " is by us called the Euchariſt, which it is lawful for none to partake, " but to him who believes our Doctrine true, and is waſhed in the Laver " for the remiſſion of ſins, and regeneration, and that lives ſo as Chriſt de- " livered. For we do not take it as common bread and common drink; but " as by the Word of God Jeſus Chriſt the Saviour of the world was made " fleſh, and for our ſalvation ſake, had fleſh and blood: after the ſame " manner alſo we are taught that this nouriſhment, in which *by the prayers* " *of his word*, which is from him the food in which thanks are given, or " the conſecrated food by which our fleſh and blood by mutation or " change are nouriſhed, is the fleſh and blood of the incarnate Jeſus. For " the Apoſtles in their Commentaries which they wrote, which are called " the Goſpels, ſo delivered, as Jeſus commanded. For when he had " given thanks and taken Bread, he ſaid, Do this in remembrance of me; " This is my body; And likewiſe taking the Chalice, and having given " thanks, he ſaid, [This is my blood,] and that he gave it to them alone.] This one Teſtimony I reckon as ſufficient: who pleaſe to ſee more, may

observe the tradition full, testified and intire, in (a) *Ignatius*, (b) *Clemens Romanus*, or whoever wrote the Apostolical Constitutions in his name, (c) *Tertullian*, (d) S. *Cyprian*, (e) S. *Athanasius*, (f) *Epiphanius*, (g) S. *Basil*, (h) S. *Chrysostom* (almost every where,) (i) S. *Hierom*, (k) S. *Augustine*; and indeed we cannot look in vain, into any of the old Writers: The sum of whose Doctrine in this particular, I shall represent in the words of the most ancient of them, S. *Ignatius*, saying, that *he is worse than an Infidel that offers to officiate about the holy Altar, unless he be a Bishop or a Priest.*

(a) *Epist. ad Trallian.*
(b) *Lib.* 1. *c.* 31. & *l.b.* 8. *c. ult.*
(c) *De præscript.*
(d) *Lib.* 1. *Ep* 2. & 9. & *l.* 3. *Epist.* 15.
(e) *Apol.* 2. *cum de Ischriâ rationem reddit eum talice sacro uti non potuisse.* (f) *Hæres.* 79. (g) *Lib.* 2. *de bapt. c.* 8. (h) *Lib.* 3. & 6. *de sacerd. Homil.* 51. & 83. *in Matth.* & *Hom.* 6. *ad pop. Antioch.* (i) *Comm. Lucifer.* & *Ep.* 1. *ad Heliodor.* & 85. *ad Eyagrium* & *ad Hedibi.* 150. 9. 2. (k) *Lib.* 20. *de Civ. c.* 10.

7. And certainly, he could upon no pretence have challenged the Appellative of *Christian*, who had dared either himself to invade the holy Rites within the Chancels, or had denyed the power of celebrating this dreadful mystery to belong only to sacerdotal ministration. For either it is said to be but common Bread and Wine, and then, if that were true, indeed any body may minister it; but then they that say so, are *blasphemous, they count the blood of the Lord* τὸ αἷμα τῆς διαθήκης, (as S. *Paul* calls it, in imitation of the words of institution) *the blood* of the Covenant, or *New Testament, a prophane or common thing*; *they discern not the Lord's body*; they know not that *the Bread that is broken is the communication of Christ's body*: But if it be a holy, separate, or divine and mysterious thing, who can make it (ministerially, I mean) and consecrate or sublime it from common and ordinary Bread, but a consecrate, separate, and sublimed person? It is to be done either by a natural power, or by a supernatural. A natural cannot hallow a thing in order to God; and they only have a supernatural, who have derived it from God, in order to this ministration; who can shew that they are taken up into the lot of that Deaconship, which is the type and representment of that excellent ministery of *the true Tabernacle* where Jesus himself does the same thing, in a higher and more excellent manner.

Heb. 10. 20.

8. This is the great Secret of the Kingdom, to which in the Primitive Church, many who yet had given up their names to Christ by designation, or solemnity were not admitted, so much as to the participation; as the *Catechumeni*, the *Audientes*, the *Pœnitentes*, *Neophytes*, and *Children*: and the ministery of it was not only reserved for sacred persons, but also performed with so much mysterious secrecy, that many were not permitted so much as to see. This is that Rite, in which the Priest intercedes for, and blesses the people; offering in their behalf, not only their prayers, but applying the Sacrifice of Christ to their prayers, and representing them with glorious advantages, and titles of acceptation, which because it was so excellent, celestial, sacred, mystical and supernatural, it raised up the persons too; that the *ministerial Priesthood* in the Church, might, according to the nature of all great imployments, pass an excellency and a value upon the Ministers.

9. And therefore according to the natural Reason of Religion, and the devotion of all the world, the Christians, because they had the greatest reason so to do, did honour their Clergy with the greatest veneration and esteem. It is without a Metaphor, *regale Sacerdotium*, a royal Priesthood, so S. *Peter*; which although it be spoken in general of the Christian Church, and, in an improper large sence, is verified of the people; yet it is so to be expounded, as that parallel place of the Books of *Moses*, from whence the expression is borrowed, *Ye shall be a*

1 Pet. 2. 9.

Exod. 19. 3.

Kingdom

Kingdom of Prieſts, and an holy Nation; which plainly by the ſence and Analogy of the Moſaick Law, ſignifies a Nation bleſſed by God with Rites and Ceremonies of a ſeparate Religion; *a Kingdom*, in which Prieſts are appointed by God, *a Kingdom*, in which nothing is more honourable than the *Prieſthood*; for it is certain, the Nation was famous in all the world, for an honourable Prieſthood; and yet the people were not Prieſts in any ſence, but of a violent Metaphor. And therefore the Chriſtian Miniſtery having greater priviledges, and being honoured with attrectation of the body and blood of Chriſt, and offices ſerving *to a better Covenant*, may with greater argument be accounted excellent, honourable and royal; and all the Church be called *a royal Prieſthood*, the denomination being given to the whole, from the moſt excellent part; becauſe they altogether make one body under Chriſt the head, the medium of the union being the *Prieſts*, the collectors of the Church, and inſtrument of adunation; and *reddendo ſingula ſingulis*, dividing to each his portion of the expreſſion; the people is *a peculiar people*, the Clergy *a holy Prieſthood*: and all in conjunction, and for ſeveral excellencies *a choſen Nation*: ſo that βασίλειον ἱεράτευμα is the ſame with βασιλείας ἱεράτευμα, *the Prieſthood of the Kingdom*, that is, *the miniſtery of the Goſpel*: for in the new Teſtament, *the Kingdom*] ſignifies *the Goſpel*: and βασίλειος is the ſame with εὐαγγελικὸς *Kingly*, is of, or *belonging to the Goſpel*: for therefore it is obſervable, it is not βασιλικὸν but βασίλειον ἱεράτευμα, not well rendered by the vulgar Latine *regale ſacerdotium*; as if *Kingly* were the Appellative or Epithete of this Prieſthood; it is *regium*, a Prieſthood appertaining to *the Kingdom* of the Goſpel; and the Prieſt being enumerated diſtinctly from the people, *the Prieſts of the Kingdom*, and the *people of the Kingdom*, are all *holy and choſen*; but in their ſeveral manner: the Prieſts of the Kingdom, *thoſe*, the people of the Kingdom, *theſe*; to bring or deſign a ſpiritual Sacrifice, *the Prieſt* to offer it; or *all together* to *ſacrifice*; the Prieſt by his proper Miniſtery, the people by their aſſent, conjunction and aſſiſtance, choſen to ſerve God, not only in their own forms, but under the miniſtration of an honourable Prieſthood.

10. And in all the deſcent of Chriſtian Religion it was indeed honourable, ἡ μὲν ἱερωσύνη τελεῖται ὅπου τῆς γῆς, τάξιν δὲ ἐπουρανίων ἔχει ταγμάτων, ſaith Saint *Chryſoſtom*, *the Chriſtian Prieſthood does its miniſtery and is perfected on earth, but hath the beauty, order, and excellency of the heavenly hoſts*: ſo that I ſhall not need to take notice of the *Lamina aurea* which *Polycrates* reports S. *John* to have worn in token of his *royal Prieſthood*, *a Wreath of Gold*; (ſo alſo did Saint *James* Biſhop of *Jeruſalem*, as Saint *Hierom* and *Epiphanius* report) nor the exemption of the Clergy from Tribute, their authority with the people, their great donatives and titles of ſecular advantage, theſe were accidental to the Miniſtery and relyed upon the favour of Princes, and devotion of the people; and if they had been more, yet are leſs than the honours God had beſtowed upon it; for certainly, there is not a greater degree of power in the world, than *to remit and retain ſins, and to conſecrate the Sacramental Symbols* into the myſteriouſneſs of *Chriſt's body and blood*; nor a greater honour, than that God in Heaven ſhould ratifie what the Prieſt does on earth; and ſhould admit him to handle the Sacrifice of the world, and to preſent the ſame which in Heaven is preſented by the eternal Jeſus.

Lib. 3. de ſacer: Apud. Euſeb. hiſt. lib. 5. c. 25. De ſcript. in Jacob. Hæreſ. 78.

Ω θυσίας πέμποντες ἀναιμάκτους ἱερῆες,
Ω ψυχῶν ταμίαι μεγακύδεες, ὦ μεγάλοιο
Πλάσμα θεοῦ χείρεσσιν ἐν ὑμετέρῃσι φέροντες.

So *Gregory Nazianzen* describes the honour and mysteriousness of the Priest's power: *They minister the spiritual and unbloody sacrifice, they are honourable Guardians of souls, they bear the work of God in their hands.* And S. *Hierom* speaking of these words of S. *Paul, I am ordained a Preacher and an Apostle: Quod Paulus ait,* [*Apostolus Jesu Christi*] *tale mihi videtur quasi dixisset, Præfectus prætorio Augusti Cæsaris, Magister exercitus Tiberii Imperatoris.* And a little after, *Grandem inter Christianos sibi vindicans dignitatem, Apostolorum se Christi titulo prænotavit, ut ex ipsa lecturos nominis authoritate deterreret, indicans omnes qui Christo crederent, debere esse sibi subjectos.* And therefore S. *Chrysostome* sayes, it is the trick of Hereticks, not to give to Bishops titles of their eminency and honour, which God hath vouchsafed them: *Ut Diabolus, ita etiam quilibet facit hæreticus vehementissimus in tempore persecutionis, loquens cum Pontifice, nec eum vocat Pontificem, nec Archiepiscopum, nec Religiosissimum, nec sanctum, sed quid? Reverentia tua &c. nomina illi adducit communia, ejus negans authoritatem: Diabolus hoc tunc fecit in Deo:* It is καθαρτικὴ τάξις and διακριτικὴ, A separating and purifying order of men, so *Dionysius* calls it: but *Nazianzen* speaks greater and more glorious words yet, and yet what is no more than a sober truth: for he calls the Priest τὸν μετ' ἀγγέλων στησόμενον, καὶ μετ' ἀρχαγγέλων δοξάζοντα, καὶ ἐπὶ τὸ ἄνω θυσιαστήριον ἀναπέμψαντα τὰς θυσίας καὶ Χριστῷ συνιερεύσαντα, καὶ τὸ μεῖζον εἰπεῖν, θεὸν ἐσόμενον, καὶ θεοποιήσαντα· *He stands with Angels, and is magnified with Archangels; he sends Sacrifices to a celestial Altar, and is consecrated in the Priesthood of Christ, a divine person, and an instrument of making others so too.* I shall add no more as to this particular. The express precepts of God in Scripture are written in great characters, there is a *double honour* to be given to the Ecclesiastical Rulers. *Rulers that* also *labour in the word and doctrine*: There is obedience due to them, *obedience in all things*, and *estimation*, and *love*, ὑπὲρ ἐκ περισσοῦ, *very abundantly*; *esteem such very highly for their works sake*; *a communicating to them in all good things*; and their offices are described to be great, separate, busie, eminent and profitable, they are *Rulers, Presidents, set over us in the Lord, taking care for us, labouring in doctrine, spiritual persons, restorers of them that were overtaken in a fault, curates of souls, such as must give an account for them, the salt, the light of the world, shepheards*; and much more, signifying work, and rule, and care, honour. But next to the words of Scripture, there can no more be said concerning the honour of the Sacred Order of the Clergy, than is said by Saint *Chrysostome* in his books *De sacerdotio*, and Saint *Ambrose, De dignitate sacerdotali*; and no greater thing can be supposed communicated to men than to be *the Ministers of God*, in the great conveyances of grace, and *instruments of God* in the pardon of sins, in the consecration of Christ's Body and Blood, in the guidance and conduct of souls. And this was the stile of the Church, calling Bishops and Priests according to their respective capacity, *Stewards of the grace of God, leaders of the blind, a light of them that sit in darkness, instructors of the ignorant, teachers of babes, stars in the world, amongst whom ye shine as lights in the world*, and that is Scripture too; *stars in Christ's* right hand, lights set upon the Candlesticks: And now supposing these premisses, if Christendome had not paid

Im. 1. 3.

Orat. 1.

1 Tim. 5. 17. Heb. 13. 17. 2 Cor. 2. 9. 1 Thes. 5. 12. Gal. 6. 1.

προεστῶτες, ἡγέμενοι, νουθετοῦντες, προϊστάμενοι ἡμῶν, ἄνδρες πνευματικοὶ, καταρτίζοντες προληφθέντας ἐν παραπτώματι, λόγον ἀποδώσοντες.

Οἰκονόμους ἀρχιερατικῆς χάριτος, ὁδηγοὺς τυφλῶν, φῶς τῶν ἐν σκότει, παιδεύτας ἀφρονῶν, διδασκάλους νηπίων, φωστῆρας ἐν κόσμῳ.

paid proportionable esteem to them, they had neither known how to value Religion, or the mysteries of Christianity. But that all Christendom ever did pay the greatest reverence to the Clergy and Religious veneration, is a certain argument that in Christian Religion the distinction of the Clergy from the Laity, is supposed as a *præcognitum*, a principle of the institution. I end this with the words of the seventh General Council: *It is manifest to all the world, that in the Priesthood, there is order and distinction; and to observe the Ordinations and Elections of the Priesthood with strictness and severity, is well pleasing to God.*

Can. 14. ὅτι τάξις ἐμπολιτεύεται ἐν ἱερωσύνῃ καὶ πᾶσιν ἀρίδηλον καὶ ὅτι τὸ ἐν ἀκριβείᾳ διατηρεῖν τὰς τῆς ἱερωσύνης ἐγχειρήσεις θεῷ ἐστὶν εὐάρεστον.

SECT. VI.

AS soon as God began to constitute a Church, and fix the Priesthood, which before was very ambulatory, and dispensed into all Families, but ever officiated by the *Major domo*, God gives the power, and designs the person. And therefore *Moses* consecrated *Aaron, agitatus à Deo consecrationis Principe*, saith *Dionysius*, *Moses* performed the external rites of designation, but God was the Consecrator, τὴν ἱερατικὴν τελείωσιν ἱεραρχικῶς ἐτελεσιούργησε ὑπὸ τελετάρχῃ θεῷ. *Moses appointed Aaron to the Priesthood, and gave him the Order, but it was only as the Minister and Deputy of God, under God the chief consecrator. And no man taketh upon him this honour, but he that was called of God, as was Aaron*, saith S. *Paul*. For in every Priesthood, God designed and appointed the Ministery, and collates a power, or makes the person gracious: either gives him a spiritual ability of doing something which others have not, or if he be only imployed in praying and presenting Sacrifices of Beasts for the people; yet that such a person should be admitted to a nearer address, and in behalf of the people, must depend upon God's acceptation, and therefore upon divine constitution: for there can be no reason given in the nature of the thing, why God will accept the intermediation of one man for many, or why this man, more than another, who possibly hath no natural or acquired excellency beyond many of the people, except what God himself makes, after the constitution of the person. If a spiritual power be necessary to the ministration, it is certain, none can give it but the fountain and the principle of the Spirits emanation. Or if the graciousness and aptness of the person be required, that also being *arbitrary*, *preternatural* and *chosen*, must derive from the Divine election: For God cannot be prescribed unto by us, whom he shall hear, and whom he shall entertain in a more immediate address, and freer entercourse.

Eccles. Hierarch.

Dionys. ibid.

And this is divinely taught us by the example of the high Priest himself: who, because he derived all power from his Father, and all his graciousness and favour, in the Office of *Priest* and *Mediator*, was also personally chosen and sent, and took not the *honour* but as it descended on him from God, that the *honour* and the *power*, the *ability*, and the *ministery*, might derive from the same fountain. *Christ did not glorifie himself to become high Priest.* Honour may be deserved by our selves, but alwayes comes from others: and because no greater *honour than to be ordained for men in things pertaining to God*, every man must say as

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Heb. 5. 5.

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our bleſſed High Prieſt ſaid of himſelf: *If I honour my ſelf, my honour is nothing: it is God that honoureth me:* For Chriſt being the Fountain of Evangelical Miniſtery, is the meaſure of our diſpenſations, and the Rule of Eccleſiaſtical Oeconomy: and therefore we muſt not arrogate any power from our ſelves, or from a leſs authority than our Lord and Maſter did: and this is true and neceſſary in the Goſpel, rather than in any Miniſtery or Prieſthood that ever was, becauſe of the collation of ſo many excellent and ſupernatural abilities which derive from Chriſt upon his Miniſters, in order to the work of the Goſpel.

3. And the Apoſtles underſtood their duty in this particular, as in all things elſe; for when they had received all this power from above, they were careful to conſign the truth, that although it be ἀνθρωπίνη τάξις, it is θεῖα χάρις, *a divine grace in a humane miniſtery*, and that although ἀπὸ ἀνθρώπων καθίσταται yet ὑφ' ἑαυτῷ τὶς τὴν τιμὴν λαμβάνει, that is, *He that is ordained by men*, yet *receives his power from God*; not at all *by himſelf*; *and from no man* as from the fountain of his power: And this, I ſay, the Apoſtles were careful to conſign in the firſt inſtance of Ordination in the caſe of *Matthias*, *Thou Lord, ſhew which of theſe two, thou haſt choſen*: God was the Elector, and they the Miniſters; and this being at the firſt beginning of Chriſtianity, in the very firſt deſignation of an Eccleſiaſtical perſon, was of ſufficient influence into the Religion for ever after; and taught us to derive all clerical power from God; and therefore by ſuch means and Miniſteries which himſelf hath appointed, but in no hand to be invaded, or ſurprized in the entrance, or polluted in the execution.

Εὐχολ.

Heb. 5.

Acts 1. 24.

4. This deſcended in the ſucceſſion of the Churches Doctrine for ever. *Receive the Holy Ghoſt*, ſaid Chriſt to his Apoſtles, when he enabled them with *Prieſtly power*; and S. *Paul* to the Biſhops of *Aſia* ſaid, *The Holy Ghoſt hath made you Biſhops or Overſeers; becauſe no mortal man, no Angel, or Archangel, nor any other created power, but the Holy Ghoſt alone hath conſtituted this Order*, ſaith S. *Chryſoſtome*. And this very thing, beſides the matter of fact, and the plain donation of the power by our bleſſed Saviour, is intimated by the words of Chriſt other-where; *Pray ye therefore the Lord of the Vineyard, that he will ſend Labourers into his Harveſt.* Now his miſſion is not only a deſigning of the perſons, but enabling them with power; becauſe he never commands a work, but he gives abilities to its performance: and therefore ſtill in every deſignation of the perſon, by whatſoever miniſtery it be done, either that miniſtery is by God conſtituted to be the ordinary means of conveying the abilities, or elſe God himſelf miniſters the grace immediately. It muſt of neceſſity come from him ſome way or other.

Chryſoſt. lib. 3. de ſacerdot. Quippe non mortalis quiſpiam non Angelus non Archangelus, non alia quævis creata potentia, ſed ipſe Paracletus ordinem ejuſmodi diſpoſuit.

Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον
Ἄνωθέν ἐστι--------

James 1. 17.

Saint *James* hath adopted it into the Family of Evangelical truths; πᾶν δώρημα τέλειον, and therefore πᾶν δώρημα τελειωτικὸν, Every *perfect gift*, and therefore *every perfecting gift*, which in the ſtile of the Church is *the gift of Ordination*, is from above, the gifts of perfecting the perſons of the Hierarchy, and miniſtery Evangelical; which thing is further intimated by Saint *Paul. Now he which ſtabliſheth us with you* [εἰς Χριστὸν] *in order to Chriſt* [*and Chriſtian Religion*] *is God*, and that his meaning be underſtood concerning the βεβαίωσις Ἀποστολικὴ of eſtabliſhing him

2 Cor. 1. 21.

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in the miniſtery, he adds ὁ χρίσας ἡμᾶς θεὸς *and he which anointeth us is God, and hath ſealed us with an earneſt of his Spirit* [*unction*] *and conſignation*] *and* [*eſtabliſhing by the holy Spirit:*] the very ſtile of the Church for Ordination τοῦτον ὁ πατὴρ ἐσφράγισεν ὁ θεὸς, it was ſaid of Chriſt, *Him hath the Father ſealed*, that is, *ordained him*, the Prieſt and Prophet of the world, and this he plainly ſpoke as their *Apoſtle* and *Preſident in Religion*, *Not as Lords over your faith, but fellow-workers*; he ſpake of himſelf and *Timothy*, concerning whoſe Miniſtery in order to them, he now gives account: Χρίσας ὁ θεὸς and σφραγισάμενος ὁ θεὸς, *God anoints* the Prieſt, and God *conſigns* him with the holy Ghoſt; that is the *principale quæſitum*, that is the main queſtion. Verſ. 22. John 6. 27.

Οὐκ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν, &c.

And therefore the Author of the Books of Eccleſiaſtical Hierarchy, giving the *rationale* of the Rites of Ordination, ſayes that the Prieſt is made ſo δι' ἀναῤῥήσιν by way of proclaiming and publication of the perſon, ſignifying, *That the holy man that conſecrates, is but the proclaimer of the divine election*, but not by any humane power or proper grace does he give the perfect gift and conſecrate the perſon. And * *Nazianzen*, ſpeaking of the rites of Ordination hath this expreſſion, with which the Divine grace *is proclaimed*: (And *Billius* renders it ill by *ſuperinvocatur.*) He makes the power of conſecration to be *declarative*; which indeed is a leſſer expreſſion of a fuller power, but it ſignifies as much as the whole comes to; for it muſt mean, God does tranſmit the grace [*at*] or [*by*] or [*in*] the exteriour miniſtery, and the Miniſter is [ἐκφαντορικὸς *a declarer*] not by the word of his mouth, diſtinct from the work of his hand: But by the *miniſtery*, he declares the work of God, then wrought in the perſon ſuſcipient. And thus in abſolution the Prieſt declares the act of God pardoning, not that he is a Preacher only of the pardon upon certain conditions, but that he is not *the principal agent*; but by his *miniſtery declares* and miniſters the effect and work of God. And this interpretation is clear in the inſtance of the bleſſed Sacrament, where not only the Prieſt but the people do καταγγέλειν *declare the Lords death*, not by a Homily, but by vertue of the myſtery which they participate. And in the inſtance of this preſent queſtion, the conſecrator does declare power to deſcend from God upon the perſon to be ordained. 5.

Ὅτι ὁ φιλόθεος ἱεροτελεστὴς ἐκφαντορικός ἐστι τῆς ἱεραρχικῆς ἐκλογῆς, ἐκ ἀυτὰς ἰδίᾳ χάριτι τὸν τελουμένους ἐπὶ τὴν ἱερὰν ἄγων τελείωσιν. *In Orat. in laudem ſui patris.*

But thus the whole action being but a miniſtery, is a declaration of the effect and grace of *Gods vouchſafing*; and becauſe God does it not immediately, and alſo becauſe ſuch effects are inviſible and ſecret operations, God appointing an external rite and miniſtery, does it, that the private working of the Spirit may become as perceived as it can be, that is, that it may by ſuch rites be declared to all the world what God is doing, and that man cannot do it of himſelf; and beſides the reaſonableneſs of the thing, the very words in the preſent allegation do to this very ſence expound themſelves: for ἐκφαντορικός ἐστι, and ἐκ ἰδίᾳ χάριτι, are the ſame thing, and expreſſive of each other; the conſecrator *declares*, that is, he doth not do it by collation of his own grace or power, but the grace of God and power from above. 6.

Νῦν δὲ κινδυνεύω τὰς δημοσίας ἀρχὰς εὐτυχεστέρας ὑπολαμβάνειν ἢ ἡμετέρων αἷς ἡ θεία χάρις ἐπιρρεῖ.

And this Doctrine we read alſo in S. *Cyprian* towards the end of his Epiſtle to *Cornelius*; *ut Dominus qui Sacerdotes ſibi in Eccleſia ſua eligere & conſtituere dignatur, electos quoque & conſtitutos ſua voluntate atque opitulatione tueatur*: It is a good prayer of Ordination, [that the Lord who vouchſafes to chuſe and conſecrate Prieſts in his Church, would alſo be pleaſed by his aid and grace to defend them whom he hath *Epiſt.* 43.

hath ſo choſen and appointed] *Homo manum imponit, & Deus largitur gratiam: Sacerdos imponit ſupplicem dextram, Deus benedicit potenti dextra*, ſaith Saint *Ambroſe*, Man impoſes his hand but God give the grace: the Biſhop lays on his hand of prayer, and God bleſſes with his hand of power. The effect of this diſcourſe is plain; the grace and power that enables men to miniſter in the myſteries of the Goſpel is ſo wholly from God, that whoſoever aſſumes it without Gods warrant, and beſides his way, miniſters with a vain, ſacrilegious, and *ineffective hand*, ſave only that he diſturbs the appointed order, and does himſelf a miſchief.

De dignit. Sacerd. c. 5. & in comment. in 1. Tom. t. 2. & in 1 Cor. 12. in illud [Diviſiones gratiarum.]

SECT. VII.

1. BY this ordination the perſons ordained are made Miniſters of the Goſpel, Stewards of all its myſteries, the Light, the Salt of the earth, the Shepherd of the flock, Curates of ſouls; theſe are their offices, or their appellatives (which you pleaſe:) for the Clerical ordination is no other but a *ſanctification* of the perſon *in both ſences*; that is, 1. A ſeparation of him to do certain myſterious actions of religion: which is that ſanctification by which *Jeremy*, and S. *John* the Baptiſt were ſanctified from their mothers wombs. 2. It is alſo a ſanctification of the perſon, by the increaſing or giving reſpectively to the capacity of the ſuſcipient, ſuch graces as make the perſon meet to ſpeak to God, to pray for the people, to handle the myſteries, and to have influence upon the cure.

2 The firſt ſanctification of a deſignation of the perſon; which muſt of neceſſity be ſome way or other by *God*: becauſe it is a nearer approach to him, a miniſtery of his graces, which without his appointment, a man *muſt not*, *cannot* any more do, than a meſſenger can carry pardon to a condemned perſon, which his Prince never ſent. But this ſeparation of the perſon, is not only a naming of the man, (for ſo far the ſeparation of the perſon may be previous to the ordination: for ſo it was in the ordinations of *Matthias*, and the ſeven Deacons; The Apoſtles ἔστησαν δύο *they appointed two*, before God choſe by lot; and the whole Church choſe the ſeven Deacons before the Apoſtles impoſed hands;) but the ſeparation, or this firſt ſanctification of the perſon, is a giving him a power to do ſuch offices, which God hath appointed to be done *to him* and *for the people*, which we may clearly ſee and underſtand in the inſtance of *Job* and his friends: For when God would be intreated in behalf of *Eliphaz* and his companions, he gave order that *Job* ſhould make the addreſs; *Go to my ſervant, he ſhall pray for you, and him will I accept*; this ſeparation of a perſon for the offices of advocation, is the ſame thing which I mean by *this firſt ſanctification*; God did it, and gave him a power and authority to go to him, and put him into a place of truſt and favour about him, and made him a Miniſter of the Sacrifice, which is a power and eminency above the perſons for whom he was to ſacrifice, and a power or grace from God to be in nearneſs to him. This I ſuppoſe to be the great argument for the neceſſity of ſeparating a certain order of men for Eccleſiaſtical miniſteries: And it relies upon theſe propoſitions. 1. All power of ordination deſcends

Job 42. 8.

from

from God, and he it is who ſanctifies and ſeparates the perſon. 2. The Prieſt by God is ſeparate to be the gratious perſon to ſtand between him and the people. 3. He ſpeaks the word of God, and returns the prayers and duty of the people, and conveys the bleſſings of God, by his prayer, and by his miniſtery. So that although every Chriſtian muſt pray and may be heard, yet there is a ſolemn perſon appointed to pray in publick: and though Gods Spirit is given to all that ask it, and the promiſes of the Goſpel are verified to all that obey the Goſpel of Jeſus, yet God hath appointed Sacraments and Solemnities, by which the promiſes and bleſſings are miniſtred more ſolemnly, and to greater effects. All the ordinary devotions the people may do alone; the *ſolemn, ritual* and *publick*, the appointed Miniſter only muſt do. And if any man ſhall ſay, becauſe the Prieſt's miniſtery is by prayer, every man can do it, and ſo, no need of him; by the ſame reaſon he may ſay alſo that the Sacraments are unneceſſary, becauſe the ſame effect which they produce, is alſo in ſome degree the reward of a private piety and devotion. But the particulars are to be further proved and explicated as they need.

Now what for illuſtration of this Article I have brought from the inſtance of *Job*, is true in the Miniſters of the Goſpel, with the ſuperaddition of many degrees of eminency. But ſtill *in the ſame kind*, for the power God hath given is indeed *myſtical*; but it is not like a power operating by way of natural or proper operation; it is not *vis* but *facultas*, not an *inherent quality* that iſſues out actions by way of direct emanation, like natural or acquired habits, but it is a grace or favour done to the perſon, and a qualification of him *in genere politico*, he receives a politick, publick, and ſolemn capacity, to intervene between God and the people; and although it were granted that the people could do the external work, or the action of Church miniſteries, yet they are actions to no purpoſe; they want the life and all the excellency, unleſs they be done by ſuch perſons whom God hath called to it, and by ſome means of his own hath expreſſed his purpoſe to accept them in ſuch miniſtrations. 3.

And this explication will eaſily be verified in all the particulars of the Prieſts Power, becauſe all the miniſteries of the Goſpel are *in genere orationis* (unleſs we except *preaching*, in which God ſpeaks by his ſervants to the people) the Miniſter by his office is an *Interceſſor with God*, and the word uſed in Scripture for the Prieſts *officiating* ſignifies his praying [λειτουργάντων ἢ αὐτῶν] *as they were miniſtring or doing their Liturgy*; the work of their ſupplications and interceſſion; and therefore the Apoſtles poſitively included all their whole miniſtery in theſe two: [*but we will give our ſelves to the word of God, and to prayer*;] the prayer of conſecration, the prayer of abſolution, the prayer of impoſition of hands: they had nothing elſe to do but *pray and preach*. And for this reaſon it was, that the Apoſtles in a ſence neareſt to the letter, did verifie the precept of our Bleſſed Saviour; Pray *continually*, that is, in all the offices, acts, parts and miniſteries of *a daily Liturgy*. 4.

This is not to leſſen the power, but to underſtand it: for the Prieſts miniſtery is certainly the inſtrument of conveying all the bleſſings of the people, which are annexed to the ordinary adminiſtration of the Spirit. But when all the office of Chriſts Prieſthood in Heaven is called *interceſſion for us*, and himſelf makes the ſacrifice of the Croſs, effectual to the ſalvation and graces of his Church, by his prayer, ſince we are Miniſters 5.

of

of the same Priesthood, can there be a greater glory than to have our ministery like to that of Jesus? not operating by vertue of a certain number of syllables, but by a holy, solemn, determined and religious prayer, in the several manners and instances of intercession: according to the analogy of all the religions in the world, whose most solemn mystery, was their most solemn prayer: I mean it in the matter of sacrificing; which also is true in the most mysterious solemnity of Christianity in the holy Sacrament of the Lords Supper, which is hallowed and lifted up from the common bread and wine by *mystical prayers* and solemn invocations of God. And therefore S. *Dionysius* calls the forms of Consecration τελεστικὰς ἐπικλήσεις, *prayers of Consecration*, and S. *Cyril* in his third mystagogique Catechism sayes the same. *The Eucharistical bread* [*after the invocation of the holy Ghost*] *is not any longer common bread, but the body of Christ.*

Cap. ult. de Eccles. Hier. ὁ ἄρτος τῆς εὐχαριστίας μετὰ τὴν ἐπίκλησιν τοῦ ἁγίου πνεύματος, οὐκέτι ἄρτος λιτὸς, ἀλλὰ σῶμα Χριστοῦ.

6. For although it be necessary that the words which in the Latin Church have been for a long time called *the words of Consecration* (which indeed are more properly the words of Institution) should be repeated in every consecration, because the whole action is not compleated according to Christs pattern, nor the death of Christ so solemnly enunciated without them, yet even those words also are part of a mystical prayer; and therefore as they are not only intended there ἐν εἴδει διηγήσεως, by way of history or narration (as *Cabasil.* mistakes;) so also in the most ancient Liturgies, they were not only read διηγηματικῶς, or as a meer narrative, but also with the form of an address, or invocation: *Fiat hic panis corpus Christi, & fiat hoc vinum sanguis Christi*, Let this bread be made the body of Christ, *&c.* So it is in S. *James* his Liturgy, S. *Clements*, S. *Marks*, and the Greek Doctors: And in the very recitation of the words of institution, the people ever used to answer [Amen] which intimates it to have been a consecration *in genere orationis*, called by S. *Paul benediction*, or the bread of blessing, and therefore S. *Austin* expounding those words of S. *Paul* [*Let prayers and supplications and intercessions and giving of thanks be made*] saith, *Eligo in his verbis hoc intelligere, quod omnis vel pæne omnis frequentat ecclesia, ut* [precationes] *accipiamus dictas quas fecimus in celebratione sacramentorum antequam illud quod est in Donini mensâ accipiat benedici:* [orationes] *cum benedicitur, & ad distribuendum comminuitur quam totam orationem pæne omnis ecclesia Dominicâ oratione concludit.* The words and form of consecration he calls by the name of [*orationes*] supplications; the prayers before the consecration [*preces*], and all the whole action [*oratio:*] and this is according to the stile and practice, and sence of the whole Church or very near the whole. And S. *Basil* saith, that there is more necessary to consecration than the words recited by the Apostles and by the Evangelists. * "The words of Invocation in the "shewing the bread of the Eucharist, and the cup of "blessing, Who of all the Saints have left to us? For "we are not content with those which the Apostle "and the Evangelists mention: *but before and after*, "we say other words having great power towards "the mystery, ἐκ τῆς ἀγράφου διδασκαλίας παραλαβόντες which we have received by tradition. These words set down in Scripture they retained as a part of the mystery co-operating to the solemnity, manifesting the signification of the rite, the glory of the change, the operation of the Spirit, the death of Christ, and the memory

Im Epist. Liturg.

Epist. 59. q. 5.

* *Cap. 27. de Spi. S.* Τὰ τῆς ἐπικλήσεως ῥήματα ἐπὶ τῇ ἀναδείξει τοῦ ἄρτου τῆς εὐχαριστίας, καὶ τοῦ ποτηρίου τῆς εὐλογίας τίς τῶν ἁγίων ἡμῖν καταλέλοιπεν; οὐ γὰρ τούτοις ἀρκούμεθα, ὧν ὁ Ἀπόστολος, ἢ τὸ εὐαγγέλιον ἐπεμνήσθη, ἀλλὰ καὶ προλέγομεν καὶ ἐπιλέγομεν ἕτερα ὡς μεγάλην ἔχοντα πρὸς τὸ μυστήριον τὴν ἴσχυν.

memory of the ſacrifice: but this great work which all Chriſtians knew to be done by the Holy Ghoſt, the Prieſt did obtain by prayer and ſolemn invocation: according to the ſaying of *Proclus* of *C. P.* ſpeaking of the tradition of certain prayers uſed in the myſteries, and indited by the Apoſtles (as it was ſaid,) but eſpecially in S. *James* his Liturgy: *By theſe prayers* (ſaith he) *they expected the coming of the holy Ghoſt, that his divine preſence might make the bread and the wine mixt with water to become the body and blood of our bleſſed Saviour.*

7.

And S. *Juſtin Martyr* very often calls the Euchariſt, *food made Sacramental and Euchariſtical by prayer:* and Origen, (b) *We eat the bread holy, and made the body of Chriſt by prayer: Verbo Dei & per obſecrationem ſanctificatus, bread ſanctified by the word of God, and by prayer, viz.* the prayer of conſecration: *Prece myſtica* is S. *Auſtins* expreſſion of it: (c) *Corpus Chriſti & ſanguinem dicimus illud tantum, quod ex fructibus terræ acceptum, & prece myſtica conſecratum ritè ſumimus.* That only we call the body and blood of Chriſt which we receive of the fruits of the earth, and *being conſecrated by the myſtical prayer,* we take according to the rite. And S. *Hierom* chides the inſolency of ſome Deacons towards Prieſts upon this ground. (d) *Who can ſuffer that the miniſters of widdows and tables ſhould advance themſelves above thoſe* [at whoſe prayers] *the body and blood of Chriſt are exhibited or made preſential?* I add only the words of *Damaſcen.* (e) *The bread and wine are changed into the body and blood of Chriſt ſupernaturally by invocation, and coming of the Holy Ghoſt.*

Τὴν δὲ εὐχῆς ἐυχαειςηθεῖσαν τροφήν.

(b) *Apol. 2. pro Chriſtianis li. 8. contra Celſ.* προσευχηθέντες ἄρτον ἐδιόμεθα σῶμα γενόμενον διὰ ϑ ἐυχὴν λόγου τ. *Matth. 15.*

(c) *Lib. 3. de Tri. cap. 4.*

(d) *Quis patiatur ut menſarum & viduarum miniſter ſupra eos ſe tumidè efferat, ad quorum preces, Chriſti corpus ſanguiſque conficitur?*

(e) *Lib. 4. de fide, cap. 14.* ὁ τ προϋπάρχοντος ἄρτος, οἶνός τε καὶ ὕδωρ διὰ τ ἐπικλήσεως καὶ ἐπιφοιτήσεως τὸ ἅγιν πνεύματος ἐξ ἁγίων ἀπεργάζεται εἰς τὸ σῶμα τὸ χριςοῦ, καὶ τὸ αἷμα. *Vide Optat. Milevit. lib. 6. contra Parmenian.*

8.

Now whether this conſecration by prayer, did mean to reduce the words of inſtitution to the ſence and ſignification of a prayer, or that they mean, the conſecration was made by the other prayers annexed to the narrative of the inſtitution according to the ſeveral ſences of the Greek and Latin Church, yet ſtill the miniſtery of the Prieſt, whether in the words of conſecration, or in the annexed prayers, is ſtill by way of prayer. Nay further yet, the whole myſtery it ſelf is operative in the way of prayer, ſaith *Caſſander,* in behalf of the School and of all the *Roman* Church; and indeed S. *Ambroſe,* and others of the Fathers, in behalf of the Church Catholick. *Nunc Chriſtus offertur, ſed offertur quaſi homo, quaſi recipiens paſſionem, & offert ſeipſum quaſi ſacerdos ut peccata noſtra dimittat hic in imagine* [*ibi in veritate, ubi apud Patrem quaſi advocatus intervenit.*] So that what the Prieſt does here, being an imitation of what Chriſt does in Heaven, is by the ſacrifice of a ſolemn prayer, and by the repreſenting the action and paſſion of Chriſt, which is effectual in the way of prayer, and by the exhibiting it to God by a ſolemn prayer, and advocation, in imitation *of,* and union *with* Chriſt. All the whole office is an office of interceſſion, as it paſſes from the Prieſt to God, and from the people to God; And then for that great myſteriouſneſs, which is the ſacramental change, which is that which paſſes from God unto the people by the Prieſt, that alſo is obtained and effected by way of prayer.

S. Cyprian lib. 2. ep. ult. Euſebius Emiſſen. Serm. 5. de Paſcat.

De Iteratione in conſultat.

9.

For ſince the holy Ghoſt is the conſecrator, either he is called down by the force of a certain number of ſyllables, which that he will verifie, himſelf hath no where deſcribed; and that he means not to do it, he hath fairly intimated, in ſetting down the Inſtitution in words of great vicinity *to expreſs the ſence of the myſtery,* but yet of ſo much difference and variety, as will ſhew, this great change is not wrought by ſuch certain and

determined words, [The blood of the New Teſtament] ſo it is in Saint *Matthew* and S. *Mark*, [The new Teſtament in my blood] ſo S. *Paul* and S. *Luke*, *My body which is broken, My body which is given, &c.* and to think otherwiſe, is ſo near the Gentile Rites, and the myſteries of *Zoroaſtes*, and the ſecret operations of the *Enthei*, and Heathen Prieſts, that unleſs God had declared expreſly ſuch a power to be affixed to the recitation of ſuch certain words, it is not with too much forwardneſs to be ſuppoſed true in the ſpirituality of the Goſpel.

10. But if the ſpirit deſcends not by the force of ſyllables, it follows He is called down by the prayers of the Church, preſented by the Prieſts, which indeed is much to the honour of God and of Religion, an endearment of our duty, is according to the analogy of the Goſpel, and a proper action or part of ſpiritual ſacrifice, that great excellency of Evangelical Religion.

11. For what can be more apt and reaſonable to bring any great bleſſing from God than prayer, which acknowledges him the fountain of bleſſing, and yet puts us into a capacity of receiving it by way of moral prediſpoſition, that holy graces may deſcend into holy veſſels, by holy miniſteries, and conveyances; and none are more fit for the employment than prayers, whereby we *bleſs God, and bleſs the ſymbols*, and ask that God may *bleſs us*, and by which every thing is ſanctified, *viz. by the word of God and Prayer*, that is, by God's benediction and our impetration; according to the uſe of the word in the ſaying of our bleſſed Saviour, *Man lives* [*by every word*] *that proceeds out of the mouth of God:* that is, by God's bleſſing; to which, *prayer* is to be joyned, that we may cooperate with God in a way moſt likely to prevail with him; and they are excellent words which * *Caſſander* hath ſaid to the purpoſe; *Some Apoſtolical Churches from the beginning uſed ſuch ſolemn prayers to the celebration of the myſteries; and Chriſt himſelf, beſide that he recited the words (of Inſtitution) he bleſſed the Symbols before and after, ſung an Eccleſiaſtical hymn.* And therefore the Greek Churches which have with more ſeverity kept the firſt and moſt ancient forms of conſecration, than the Latin Church; affirm that the Conſecration is made by ſolemn invocation alone, and the very recitation of the words ſpoken in the body of a prayer are uſed for argument to move God to hallow the gifts, and as an expreſſion and determination of the deſire. And this, ‖ *Gabriel* of *Philadelphia* obſerves out of an Apoſtolical Liturgy, *The words of our Lord* [προηγιασμένως] *antecedently, and by way of inſtitution, and incentive are the form, together with the words which the Prieſt afterwards recites according as it is ſet down in the divine Liturgy.* It is ſuppoſed he means the Liturgy reported to be made by S. *James*, which is of the moſt ancient uſe in the Greek Church, and all Liturgies in the world in their ſeveral Canons of communion, do now, and did for ever, mingle ſolemn prayers together with recitation of Chriſt's words; The Church of *England* does moſt religiouſly obſerve it according to the cuſtom and ſence of the primitive Liturgies; who always did believe the conſecration not to be a natural effect, and change, finiſhed in any one inſtant, but a divine alteration conſequent to the whole miniſtery: that is, the ſolemn prayer and invocation.

12. Now if this great miniſtery be by way of ſolemn prayer, it will eaſier be granted that ſo the other are. For abſolution and reconciliation of penitents I need ſay no more, but the queſtion of S. *Auſtin*, *Quid eſt aliud Manûs Impoſitio, quàm oratio ſuper hominem?* And the Prieſtly abſolution is called by S. *Leo*, *Sacerdotum ſupplicationes, The prayers of Prieſts,*

* *De iteratione. Atque hinc adeò credo Apoſtolicas ipſas jam inde ab initio Eccleſias aliquas, hujuſmodi preces ad myſteriorum celebrationem adhibuiſſe; imò Chriſtum ipſum non ſolâ verborum recitatione, ſed etiam eulogiâ ante ipſam myſteriorum confectionem, & poſtea hymno uſum fuiſſe manifeſtum eſt.*

‖ Τὸ γὰρ εἶδος προηγιασμένως μὲν τὰ κυριακὰ λόγια συνεπόμενα ἔχει, καὶ τὰ ὑπὸ τῆς ἱερέως ἐφεξῆς λεγόμενα ῥήματα, καθάπερ ἐν τῇ θείᾳ φέρεται λειτουργίᾳ.

Lib. 3. de bapt. contr. Donat. cap. 16.

Epiſt. 92.

Prieſts; and in the old *Ordo Romanus*, and in the Pontifical, the forms of reconciliation were [*Deus te abſolvat*] the Lord pardon thee, *&c.* But whatſoever the forms were (for they may be *optative*, or *indicative*, or *declarative*,) the caſe is not altered as to this queſtion: for whatever the act of the Prieſt be, whether it be the act of a Judge, or of an Embaſſador, or a Counſellor, or a Phyſician, or all this; the bleſſing which he miniſters, is by way of a ſolemn prayer, according to the exigence of the preſent Rite: and the form of words doth not alter the caſe; for *Ego benedico, & Deus benedicat*] is the ſame, and was no more when God commanded the Prieſt in expreſs terms *to bleſs the people*; only the Church of late, chuſes *the indicative form*, to ſignifie, that ſuch a perſon is by authority and proper deſignation appointed the ordinary miniſter of benediction. For in the ſence of the Church and Scripture, none can give bleſſing but a Superior, and yet every perſon may ſay in charity, *God bleſs you*; He may not be properly ſaid to *bleſs*, *for the greater is not bleſſed of the leſſer* by Saint *Paul*'s Rule; the Prieſt may bleſs, or the Father may, and yet their benediction, (ſave that it ſignifies the authority, and ſolemn deputation of the perſon to ſuch an ordinary Miniſtery) ſignifies but the ſame thing; that is, it operates by way of prayer; but is therefore prevalent and more effectual, becauſe it is by perſons appointed by God. And ſo it is in Abſolution, for he that miniſters the pardon, being the perſon that paſſes the act of God to the penitent, and the act of the penitent to God; all that manner that the Prieſt interpoſes *for the penitent* to God is by way of prayer, and by the mediation of interceſſion; for there is none elſe in this imaginable; and the other of paſſing *God's act upon the penitent* is by way of interpretation and enunciation, as an Embaſſador, and *by the word of his miniſtery*; *In perſona Chriſti condonavi, I pardon in the perſon of Chriſt*, ſaith S. *Paul*: in the firſt, he is ἱερεὺς ὁπικαλέων, εὐχόμενος, μεσιτεύων, ἐξιλασκόμενος; in the ſecond he is ὑποφήτης ὀνφαντορικὸς; in both, a miniſter of divine benediction to the people, *the anointing from above* deſcends upon *Aaron's beard*, and ſo by degrees to the skirts of the people; and yet in thoſe things which the Prieſt or the Prophet does but *ſignifie* by divine appointment he is ſaid to do the thing, which he only ſignifies and makes publick as a Miniſter of God: thus God ſent *Jeremy*, *He ſet him over the Nations to root out, and to pull down, and to deſtroy, to throw down, and to build, and to plant*; Jer. 1. 10. and yet in all this, his miniſtery was nothing but Prophetical: and he that converts a ſinner is ſaid to *ſave him*, and to *hide a multitude of ſins*; that is, he is inſtrumental to it and miniſters in the imployment; ſo that here alſo, *Verbum eſt oratio*, the word of God and prayer do tranſact both the parts of this office. And I underſtand, though not the degree and excellency, yet the truth of this manner of operation in the inſtance of *Iſaac* bleſſing *Jacob*, which in the ſeveral parts was expreſſed in all forms, *indicative*, *optative*, *enunciative*; and yet there is no queſtion but it was intended to do *Jacob* benefit by way of impetration; ſo that although the Church may expreſs the acts of her miniſtery in what form ſhe pleaſe, and with deſign to make ſignification of another Article, yet the manner of procuring bleſſings and graces for the people is by a miniſtery of interpellation and prayer, we having no other way of addreſs or return to God but by Petition and Euchariſt.

17. I ſhall not need to inſtance any more. S. *Auſtin* ſumms up all the Eccleſiaſtical miniſteries in an expreſſion fully to this purpoſe; *Si ergo ad hoc valet quod dictum eſt in Evangelio, Deus peccatorem non audit, aut, Per peccatorem ſacramenta non celebrentur, Quomodo exaudit* ------ 13. *Lib.* 31. *de bapt. con. Donat. c.* 20.

deprecantem vel super aquam baptismi, vel super oleum, vel super Eucharistiam, vel super capita eorum super quibus manus imponitur? with S. *Austin*, praying over the Symbols of every Sacrament, and Sacramental, is all one with celebrating the mystery. And therefore in the office of Consecration in the *Greek* Church, this power passes upon the person ordained, *That he may be worthy to ask things of thee for the salvation of the people*, that is, to celebrate the Sacraments, and Rites, *and that thou wilt hear him:* which fully expresses the sence of the present discourse, that the first part of that grace of the holy Spirit which consecrates the Priest, the first part of his sanctification, is a separation of the person to the power of intercession for the people, and a ministerial mediation, by the ministration of such rites and solemn invocations which God hath appointed or designed.

Ἐυχολ. in consecra. Episc. Εἰς τὸ ἄξιον γίνεσθαι τοῦ ἀτεῖν αὐτὸν τὰ πρὸς σωτηρίαν τοῦ λαοῦ καὶ ἐπακούειν σεαυτόν.

14. And now this sanctification which is so evident in Scripture, tradition and reason, taken from proportion and analogy to Religion, is so far from making the power of the holy man less than is supposed, that it shews the greatness of it by a true representment; and preserves the sacredness of it so within its own cancels, that it will be the greatest sacriledge in the world to invade it; for, whoever will boldly enter within this vail, *nisi qui vocatur sicut Aaron*, unless he be sanctified as is the Priest, who is συνιερεύσας τῷ Χριστῷ, as *Nazianzen* calls him, a Minister co-operating with Christ, he does without leave call himself *a man of God, a Mediator between God and the people under Christ*, he boldly thrusts himself into the participation of that glorious mediation which Christ officiates in Heaven; all which things as they are great honours to the person, rightly called to such vicinity and endearments with God, so they depend wholly upon divine dignation of the grace and vocation of the person.

15. 2. Now for the other part of spiritual emanation or descent of graces in sanctification of the Clergy, that is in order to the performance of the other, ὅπως ὁ φιλάνθρωπος θεὸς ἡμῶν ἄσπιλον καὶ ἀμώμητον αὐτῷ τὴν ἱεροσύνην χαρίσηται; that's the sence of it, *that God who is the lover of souls may grant a pure and unblameable Priesthood*; and certainly they who are honoured with so great a grace as to be called to officiate in holy and useful Ministeries have need also of other graces to make them persons holy in habit and disposition, as well as holy in Calling, and therefore God hath sent his Spirit to furnish his Emissaries with excellencies proportionable to their need and the usefulness of the Church. At the beginning of Christianity, God gave gifts extraordinary, as boldness of spirit, fearless courage, freedom of discourse, excellent understanding, discerning of spirits, deep judgment, innocence and prudence of deportment, the gift of tongues; these were so necessary at the institution of the Christian Church, that if we had not had testimony of the matter of fact, the reasonableness of the thing would prove the actual dispensation of the Spirit; because God never fails in necessaries: But afterward, when all the extraordinary needs were served, the extraordinary stock was spent, and God retracted those issues into their fountains, and then the graces that were necessary for the well discharging the ἐπίκλησις μεσιτείας, *the Priestly function*, were such as make the person of more benefit to the people, not only by being exemplary to them, but gracious and loved by God: and those are spiritual graces of sanctification.

16. And therefore Ordination is a collation of holy graces of sanctification; of a more excellent Faith, of fervent Charity, of Providence and paternal care: Gifts which now descend not by way of miracle, as upon the

the Apoſtles, are to be acquired by humane induſtry, by ſtudy and good letters, and therefore are preſuppoſed in the perſon to be ordained: to which purpoſe the Church now examines the abilities of the man, before ſhe lays on hands: and therefore the Church does not ſuppoſe that the Spirit in Ordination deſcends in gifts, and in the infuſion of habits, and perfect abilities, though then alſo, it is reaſonable to believe that God will aſſiſt the pious and careful endeavours of holy Prieſts, and bleſs them with ſpecial aids and co-operation: becauſe a more extraordinary ability is needful for perſons ſo deſigned. But the proper and great aid which the Spirit of Ordination gives, is ſuch inſtances of aſſiſtance which make the perſon more holy.

And this is ſo certainly true, that even when the Apoſtle had ordained *Timothy* to be Biſhop of *Epheſus*, he calls upon him to *ſtir up the gift of God, which was in him by the putting on of his hands*, and that gift is a *Roſary of graces*; what graces they are, he enumerates in the following words: *God hath not given us the ſpirit of Fear, but of Power, of Love,* καὶ σωφρονισμοῦ, *and of a modeſt and ſober mind* (and theſe words are made part of the form of collating the Epiſcopal order in the Church of *England*.) Here is all that deſcends from the Spirit in Ordination, δύναμις, *Power*, that is, to officiate and intercede with God in the parts of miniſtery: and the reſt are ſuch as imply duty, ſuch as make him fit to be a Ruler in paternal and ſweet government, *Modeſty*, *Sobriety*, *Love*; And therefore in the forms of Ordination of the *Greek* Church (which are therefore highly to be valued, becauſe they are moſt ancient, have ſuffered the leaſt change, and been polluted with fewer intereſts) the myſtical prayer of Ordination names graces in order to holineſs. *We pray thee that the grace of the ever holy Spirit may deſcend upon him,* (a) *Fill him full of all faith and love and power and ſanctification by the illumination of thy holy and life-giving Spirit*: and the reaſon why theſe things are deſir'd, and given, is in order to the right performing his holy offices. (b) *That he may be worthy to ſtand without blame at thy Altar, to preach the Goſpel of thy Kingdom, to miniſter the words of thy truth, to bring to Thee gifts, and ſpiritual Sacrifices, to renew the people with the Laver of Regeneration.* 17.

(a) Πλήρωσον πάσης πίστεως καὶ ἀγάπης καὶ δυνάμεως καὶ ἁγιασμοῦ τὴν ἐπιποίησιν τοῦ ἁγίου ζωοποιοῦ σου πνεύματος.

(b) Ἵνα γένηται ἄξιος παρεστῆναι ἀμέμπτως τῷ θυσιαστηρίῳ σου, κηρύσσειν τὸ εὐαγγέλιον τῆς βασιλείας σου, ἰσχύειν τὸν λόγον τῆς ἀληθείας σου, προσφέρειν σοι δῶρα καὶ θυσίας πνευματικὰς, ἀνακαινίζειν τὸν λαόν σου διὰ τοῦ λουτροῦ τῆς παλιγγενεσίας.

And therefore (c) S. *Cyril* ſays that Chriſt's ſaying, Receive ye the Holy Ghoſt, ſignifies grace given by Chriſt to the Apoſtles, whereby they were ſanctified: that by the holy Ghoſt they might be abſolved from their ſins, ſaith (d) *Haymo*; and (e) S. *Auſtin* ſays, that many perſons that were ſnatched violently to be made Prieſts or Biſhops, who had in their former purpoſes determined to marry and live a ſecular life, have in their Ordination received the gift of continency. And therefore there was reaſon for the greatneſs of the ſolemnities uſed in all ages in ſeparation of Prieſts from the world, inſomuch that whatſoever was uſed in any ſort of ſanctification of ſolemn benediction by *Moſes* law, all that was uſed in Conſecration of the Prieſt, who was to receive the greateſt meaſure of ſanctification. *Eadem item vis etiam Sacerdotem, auguſtum & honorandum facit, novitate benedictionis à communitate vulgi ſegregatum. Cum enim heri unus è plebe eſſet, repente redditur præceptor, præſes, Doctor pietatis, myſteriorum latentium Præſul &c. Inviſibili quadam vi, ac gratia inviſibilem animam in melius transformatam gerens*, that is, improved in all ſpiritual graces; which is highly expreſſed by (f) *Martyrius* who ſaid to *Nectario*; *Tu, ô beate, recens baptizatus & purificatus, & mox inſuper ſacerdotio auctus es; utraque autem hæc peccatorum expiatoria eſſe Deus conſtituit*: which are not to be expounded as if Ordination did confer the firſt grace, which in the Schools is underſtood only

18.

(c) *Gratiam Apoſtolis à Chriſto collatam, qua ſanctificarentur: ut per ſpiritum Sanctum à propriis peccatis abſolverentur. Lib. 12. in Jo. cap. 56.*

(d) *Homil. in 8va. Paſchæ.*

(e) *Lib. 2. cap. ult. de adulter. conjug.*

(f) *Soz. lib. 7. cap. 10.*

only to be expiatorious; but the increment of grace, and ſanctification; and that alſo is remiſſive of ſins, which are taken off by parts as the habit decreaſes; and we grow in God's favour, as our graces multiply or grow.

19. Now that theſe graces being given in Ordination, are immediate emanations of the holy Spirit, and therefore not to be uſurped or pretended to by any man, upon whom the Holy Ghoſt in Ordination hath not deſcended, I ſhall leſs need to prove, becauſe it is certain upon the former grounds, and will be finiſhed in the following diſcourſes; and it is in the Greek Ordination given as a Reaſon of the former prayer, ὑγδ ἐν τῇ ἐπιθέσει τῶν ἐμῶν χειρῶν, ἀλλ' ἐν τῇ ἐπισκοπῇ τῶν πολυσίων σου οἰκτιρμῶν δίδοται χάρις τοῖς ἀξίοις σου. [For not in the impoſition of my hands, but in the overſeeing providence of thy rich mercies, grace is given to them that are worthy.] So that we ſee, more goes to the fitting of a perſon for Eccleſiaſtical Miniſteries than is uſually ſuppoſed; together with the power, a grace is ſpecially collated, and that is not to be taken up and laid down, and pretended to by every bolder perſon. The thing is ſacred, ſeparate, ſolemn, deliberate, derivative from God, and not of humane proviſion, or authority, or pretence, or diſpoſition.

SECT. VIII.

1. THe Holy Ghoſt was the firſt Conſecrator, that is made evident; and the perſons firſt conſecrated were the Apoſtles, who received the ſeveral parts of the Prieſtly order, at ſeveral times; the power of conſecration of the Euchariſt, at the inſtitution of it; the power of remitting and retaining ſins in the Octaves of *Eaſter*; the power of baptizing and preaching, together with univerſal juriſdiction, immediately before the Aſcenſion, when they were commanded to *go into all the world preaching and baptizing*. This is the whole office of the *Prieſthood*; and nothing of this was given in Pentecoſt when the holy Spirit deſcended and reſted upon all of them; the Apoſtles, the brethren, the women: for then they received thoſe great aſſiſtances which enabled them who had been deſigned for Embaſſadors to the world, to do their great work: and others of a lower capacity had their proportion, as the effect of the promiſe of the Father, and a mighty verification of the truth of Chriſtianity.

2. Now all theſe powers which Chriſt hath given to his Apoſtles, were by ſome means or other to be tranſmitted to ſucceeding perſons, becauſe the ſeveral Miniſteries were to abide for ever. All Nations were to be converted, a Church to be gathered and continued, the new Converts to be made Confeſſors, and conſigned with Baptiſm, ſins to be remitted, flocks to be fed and guided, and the Lords death declared, repreſented, exhibited, and commemorated until his ſecond Coming. And ſince the powers of doing theſe offices, are acts of free and gracious conceſſion, emanations of the holy Spirit, and admiſſions to a vicinity with God, it is not only impudence and ſacriledge in the perſon, falſly to pretend, that is, to bely the Holy Ghoſt, and thruſt into theſe Offices, but there is an impoſſibility in the thing, it is null in the very deed doing, to handle theſe myſteries without ſome appointment by God; unleſs he calls and points out the perſon, either by an extraordinary or by an ordinary Vocation; Of theſe I muſt give a particular account. The

The extraordinary calling was firſt, that is, the immediate; for the firſt beginning of a laſting neceſſity, is extraordinary, and made ordinary in ſucceſſion, and by continuation of a fixed and determined Miniſtery. The firſt of every order hath another manner of conſtitution, than all the whole ſucceſſion. The riſing of the ſpring is of greater wonder, and of more extraordinary and latent reaſon, than the deſcent of the current; and the derivation of the powers of the Holy Ghoſt that make the Prieſtly order, are juſt like the Creation: the firſt man was made with God's own hands, and all the reſt by God, co-operating with a humane act; and there is never the ſame neceſſity as at firſt, for *God to create man.* The ſpecies or kind ſhall never fail, but be preſerved in an ordinary way: And ſo it is in the deſignation of the Miniſters of Evangelical Prieſthood; God breathed into the Apoſtles τὸ πανάγιον καὶ ζωοποιὸν πνεῦμα, *the breath of the life-giving ſpirit*; and that breath was to be continued in a perpetual, univocal production; they who had received, they were alſo to give: and they only could. 3.

Grace cannot be conveyed to any man, but either by the fountain, or by the channel: by the Author, or by the Miniſter. God only is the fountain and Author: and he that makes himſelf the Miniſter whom God appointed not, does in effect make himſelf the Author: for he undertakes to diſpoſe of grace which he hath not received, to give God's goods upon his own authority: which he that offers at, without God's warrant, does it only upon his own. And ſo either he is *the Author*, or *an Uſurper*, either the fountain, or a dry cloud, which in effect calls him either *blaſphemous*, or *ſacrilegious.* 4.

But the firſt and immediate derivation from the fountain, that only I affirm to be miraculous, and extraordinary: as all beginnings of eſſences and graces of neceſſity muſt: thoſe perſons who receive the firſt iſſues, they only are extraordinarily called: all that ſucceed are called or deſigned by an ordinary vocation, becauſe whatſoever is in the ſucceſſion is but an ordinary neceſſity, to which God hath proportioned an ordinary Miniſtery; and when it may be ſupplied by the common proviſions, to look for an extraordinary calling, is as if a man ſhould expect ſome new man to be created, as *Adam* was; it is to ſuppoſe God will multiply beings and operations without neceſſity. God called at firſt, and if he had not called, man could not have come to him in this nearneſs of a holy Miniſtery; he ſent perſons abroad, and if he had not ſent, they could not have gone; but after that he had appointed by his own deſignation perſons who ſhould be Fathers in Chriſt, he called no more, but left them to call others: He firſt immediately gives the χάρισμα, *the grace*, and leaves this as a *Depoſitum* to the Church, faithfully to be kept till Chriſt's ſecond coming; and this *Depoſitum* is the doctrine and diſcipline of Jeſus: he opens the door, and then left it open, commanding all to come in that way, into the Miniſtery and tuition of the flock, calling all that came in by windows, and poſterns, and oblique ways, *thieves and robbers.* And it is obſervable, that the word *vocation* or *calling* in Scripture, when it is referred to a deſignation of perſons to the Miniſtery, it always ſignifies that which we term, *calling extraordinary*; it always ſignifies, an immediate act of God; which alſo ceaſed when the great neceſſity expired, that is, when the fountain had ſtreamed forth abundantly, and made a current to deſcend without interruption. The purpoſe of this diſcourſe is, that now no man ſhould in theſe days of ordinary Miniſtery, look for an extraordinary calling, nor pretend in order to vainer purpoſes any new neceſſities. 5. Acts 13. 2. 16. 10. Heb. 5. 4, 5, 10.

They

6. They are fancies of a too confident opinion, and over-valuing of our ſelves, when we think the very being of a Church is concerned in our miſtakes; and if all the world be againſt us, we are not aſhamed of our folly, but think truth is failed from among the children of men, and the Church is at a loſs, and the current derived from the firſt emanations is dried up, and then he that is boldeſt to publiſh his follies, is alſo as apt to miſtake his own boldneſs for *a call from God*, as he did at firſt his own vain opinion for a neceſſary truth; and then he is called extraordinarily, and ſo ventures into the ſecrets of the Sanctuary. Firſt, he made a neceſſity more than ever God made, & then himſelf finds a remedy that God never appointed. He that thinks every ſhaking of the Ark is abſolute ruine to it, when peradventure it was but the weakneſs of his own eyes that made him fancy what was not, may alſo think he hears a call from above to ſupport it, which indeed was nothing but a noiſe in his own head: And there is no cure for this, but to cure the man, and ſet his head right. For he that will pretend any thing that is beyond ordinary, as he that will ſay he hath two reaſonable Souls within him, or three Wills, is not to be confuted but by Phyſick, or by the tying him to abjure his folly till he were able to prove it.

7. But God by promiſing that his Church ſhould abide for ever, and that *the gates of Hell ſhould not prevail againſt it*, but that himſelf would be *with her to the end of the world*; hath ſufficiently confuted the vanity of thoſe men, who that they might thruſt themſelves into an office, pretend the diſſolution of the very being of the Church: For if the Church remains in her being, let her corruptions be what they will, the ordinary Prophets have power to reform them; and if they do not, every man hath power to complain, ſo he does it with *peace*, and *modeſty*, and *truth*, and *neceſſity*.

8. 2. And there is no need of an extraordinary calling to amend ſuch things which are certain, foreſeen events; and ſuch were hereſies and corruption in doctrine and manners, for which God appointed an ordinary Miniſtery to take cognizance and make a remedy; for which himſelf when he had told us, *Hereſies muſt needs be*, yet made no proviſions extraordinary, but left the Church ſufficiently inſtructed by her Rule, and guided by her Paſtors.

9. 3. When Chriſt means to give us a new Law, then he will give us a new Prieſthood, a new Miniſtery: One will not be changed without the other; God now no more comes in a mighty ruſhing wind, but in a ſtill voice, in the gentle Homilies of ordinary Prophets; and now that the Law, by which we are to frame our underſtandings and our actions, is eſtabliſhed, we muſt not expect an Apoſtle to correct every abuſe; for if they will not hear *Moſes* and the Prophets, if one ſhould come from the dead, or an Angel come from Heaven, it is certain they will not be entertained, but till the wonder be over, and the curioſity of news be ſatisfied.

10. *Volkell. lib. 6. cap. 18.* Againſt this, it is pretended that Chriſt promiſed *to be with his Church for ever*, upon condition the Church would do their duty; but they being but a company of men, have power to chuſe, and they may chuſe amiſs; and if all ſhould do ſo, Chriſts promiſes may fail us, though not fail of their intentions; and then in this caſe the Church failing, either there muſt be an extraordinary calling of ſingle perſons, or elſe any man may enter into the ordinary way, which is all one with an extraordinary: for it is extraordinary that common perſons ſhould by neceſſity be drawn into an imployment, which by ordinary vocation, they are not to meddle with.

Againſt

Againſt this we can (thanks be to God for it) pretend the experience of ſixteen Ages; for hitherto it hath ever been in the Chriſtian Churches, that God hath preſerved a holy Clergy in the ſame proportion as he hath preſerved a holy people; never yet were the Clergy all Antichriſtian, in the midſt of Chriſtian Churches; and we have no reaſon to fear it will be ſo now, after ſo long an experience to expound the promiſes of our Lord to the ſence of a perpetual Miniſtery, and a perpetual Church, by the means of Ordinary miniſtrations. 11.

And how ſhall the Church be ſuppoſed to fail, ſince God hath made no proviſions for its reſtitution? For by what means ſhould the Church be renewed, and Chriſtianity reſtored? Not by Scripture; for we have no certainty that the Scriptures which we have this day, are the ſame which the Apoſtles delivered, and ſhall remain ſo for ever; but only 1. The reputation and teſtimony of all Chriſtian Churches, (which alſo muſt tranſmit the ſame by a continual ſucceſſive teſtimony to the following, or elſe they will be of an uncertain faith,) and 2. The confidence of the divine providence and goodneſs, who will not let us want what is fit for us, that without which we cannot attain the end to which in mercy he hath deſigned us. Now the ſame Arguments which we have for the continuation of Scripture, we have for the perpetuity of a Chriſtian Clergy, that is, beſides the ſo long actual ſucceſſion and continuance, we have the goodneſs and unalterable ſweetneſs of the Divine mercies, who will continue ſuch Miniſteries which himſelf hath made the ordinary means of ſalvation; he would not have made them the way to Heaven and of ordinary neceſſity, if he did not mean to preſerve them. Indeed, if the ordinary way ſhould fail, God will ſupply another way to them that do their duty; but then Scripture may as well fail as the ordinary ſucceſſion of the Clergy: they both were intended but as the ordinary miniſteries of ſalvation, and if Scripture be kept for the uſe of the Church, it is more likely the Church will be preſerved in its neceſſary conſtituent parts than the Scripture; becauſe Scripture is preſerved for the Church, it is kept that the Church might not fail. For as for the fancy, that all men being free agents may chuſe amiſs: ſuppoſe that; but then, may they not all conſent to the corruption or deſtroying of Scripture? yea, but God will preſerve them from that, or will over-rule the event: yea, but how do they know that? what revelation have they? yet grant that too, but why then will he not alſo over-rule the event of the matter of univerſal Apoſtaſie? for both of them are matter of choice. 12. *Ibid. cap.* 19.

But then that all the Clergy ſhould conſent to corrupt Scripture, or to loſe their Faith, is a moſt unreaſonable ſuppoſition; for ſuppoſing there is a natural poſſibility, yet it is morally impoſſible; and we may as well fear that all the men of the world will be vitious upon the ſame reaſon; for if all the Clergy may, then all the People may, and you may as well poiſon the Sea, as poiſon all the Springs; and it is more likely all the Ideots, and the ordinary perſons in the world ſhould be couzened out of their Religion, than that all the wiſe men and *Antiſtites*, the *Teachers*, *Doctors*, and *publick Miniſters* of Religion ſhould. And when all men turn Mariners, or Apothecaries, or that all men will live ſingle lives, and turn Monks, and ſo endanger the ſpecies of mankind to periſh, (for there is a great fear of that too;) that is, when all the world chuſe one thing (for if two men do, two thouſand may do it if they will, and ſo may all upon this ground:) then alſo we may fear that all the Governours of the Church may fail, becauſe ſome do, and more have, 13.

and

and all may; till then, there will be no need of an extraordinary Commiſſion; but the Church ſhall go on upon the ſtock of the firſt calling, and deſignation, which was extraordinary. The Spirit iſſued out at firſt miraculouſly, and hath continued running ſtill in the firſt channels by ordinary conduct, and in the ſame conveyances it muſt run ſtill, or it cannot without a miracle derive upon us, who ſtand at infinite diſtance from the fountain. Since then, there is now no more expectation of an extraordinary calling (and to do ſo were an extraordinary vanity) it remains that the derivation of the miniſterial power be by an ordinary conveyance.

14. The Spirit of God in Scripture hath drawn a line, and chalked out the path that himſelf meant to tread, in giving the graces of Evangelical miniſtrations. At firſt, after that Chriſt had named twelve (one whereof was loſt) they, not having an expreſs command for the manner of Ordination, took ſuch courſe as Reaſon and Religion taught them. They named two perſons, and prayed God to chuſe one, and to manifeſt it by Lot; which was a way leſs than the firſt deſignation of the other eleven; and yet had more of the extraordinary in it, than could be reaſonably continued in an ordinary ſucceſſion. The Apoſtles themſelves had not as yet received skill enough how to officiate in their ordinary miniſtery, becauſe the Holy Ghoſt was not as yet deſcended.

15. But when the Holy Ghoſt deſcended, then the work was to begin; the Apoſtles wanted no power neceſſary for the main work of the Goſpel; but now alſo they received Commiſſions to diſpenſe the Spirit to all ſuch purpoſes to which He was intended. They before had the *office* in themſelves, but it was *not communicable to others*, till the Spirit, *the Anointing from above*, ran over the Fringes of the Prieſt's garments; they had it but in imperfection and unactive faculties; ſo ſaith *Theophylact*: *He breathed, not now giving to them the perfect gift of the Holy Ghoſt, for that he intended to give at Pentecoſt: but he prepared them for the fuller reception of it.* They had the gift before, but not the perfect conſummation of it, that was reſerved for the great day; and becauſe the power of Conſecration is the τελείωσις, or perfection of *Prieſtly order*, it was the proper emanation of this days glory; then was the ἱερατικὴ τελείωσις, the perfection of what power Chriſt had formerly conſigned. For of all faculties, that is not perfect which produces perfect and excellent actions in a direct line, actions of a particular ſort; but that which produces the actions, and enables others to do ſo too; for then the perfection is inherent, not only *formally*, but *virtually* and *eminently*; and that's the crown of habits and natural faculties. Now beſides the reaſonableneſs of the thing, this is alſo verified by a certainty that will not eaſily fail us; by Experience, and *ex poſt facto*: For as we do not find the Apoſtles had, before Pentecoſt, a *productive power*, which made them call for a Miracle, or a ſpecial providence by Lots; ſo we are ſure that immediately after Pentecoſt they had it: for they ſpeedily began to put it in execution; and it is remarkable, that the Apoſtles did not lay hands upon *Matthias*: he being made Apoſtle before the deſcent of the Holy Ghoſt, they had no power to do it, they were not yet made *Miniſters of the Spirit*; which becauſe afterwards preſently they did, concludes fairly, that at Pentecoſt they were amongſt other graces made *the ordinary Miniſters of Ordination*.

Theophylact. in 20. Johan. ἐμφυσᾷ, ἡ μὲν τελείαν δωρεὰν τῷ ἁγίῳ πνεύματος οὔπω ἐνδίδωσιν αὐτοῖς νῦν, πάντων γὰρ ἐν τῇ πεντεκοστῇ ἔμελλε δώσειν, ἀλλὰ τὴν εἰς ὑποδοχὴν τοῦ πνεύματος ἐπιδίδωσιν αὐτοῖς ποιῶν.

16. This I ſay is certain, that the Holy Ghoſt deſcending at Pentecoſt, they inſtantly did officiate in their miniſterial offices, they preached, they baptized, they confirmed and gave the holy Spirit of obſignation,

and

and took persons into the Lot of their Ministery, doing of it by an external rite and solemn invocation: and now the extraordinary way did cease; God was the fountain of the power, but man conveyed it by an external rite: and of this Saint *Paul*, who was the only exception from the common way, takes notice; calling himself an Apostle, *not of man, nor by man, but by Jesus Christ*; implying that he had a special honour done, to be chosen an Apostle in an extraordinary way; therefore others might be Apostles, and yet not so as he was; for else his expression had been all one, as if one should say, *Titus the son of a man, not begotten of an Angel, or Spirit, nor produced by the Sun or Stars, but begotten by a Man of a Woman:* the discourse had been ridiculous, for no man is born otherwise; and yet also he had something of the ordinary too; for in an extraordinary manner he was sent to be ordained in an ordinary Ministery. And yet because the ordinary Ministery was setled, S. *Paul* was called to an account for so much of it as was extraordiry; and was tied to do that which every man now is bound to do, that shall pretend a calling extraordinary, *viz.* to give *an extraordinary proof* of his *extraordinary calling:* which when he had done in the Colledge of *Jerusalem*, the Apostles *gave him the right hand of fellowship*, and approved his vocation; which also shews, that now the way of Ordination was fixed and declared to be by humane ministery; of which I need no other proof but the instances of Ordinations recorded in Scripture, and the *no instances* to the contrary, but of S. *Paul*, whose designation was as immediate as that of the 11. Apostles, though his Ordination was not. I end this with the saying of *Job* the Monk: *Concerning the order of Priesthood, it is supernatural and unspeakable. He that yesterday, and the day before, was in the form of Ideots, and private persons, to day by the power of the Holy Ghost, and the voice of the chief Priest, and laying on of hands, receives so great an improvement and alteration, that he handles, and can consecrate the divine mysteries of the holy Church, and becomes (under Christ) a Mediator [Ministerial] between God and man, and exalted to hallow himself and sanctifie others:* The same almost with the words of *Gregory Nyssen*, in his book *De sancto baptismate.*

Tract. de Sacrament. Ὁμοίως δὲ καὶ ἐπὶ τῆς ἱερωσύνης ὑποφυὲς καὶ ἄῤῥητον. χθὲς καὶ πρώην ὄντα τίνα τῶν πολλῶν καὶ ἕνα τῶν τυγχανόντων ἰδιωτῶν ἄρτι καὶ σήμερον πνεύματος ἁγίου δυνάμει καὶ ἀρχιερέως φωνῇ καὶ δεξιᾶς ἐπιθέσει τοσαύτην ἀλλοίωσιν κρείττονα δέξασθαι, καὶ τοσοῦτον ἀποκαθίστασθαι, ὥστε τὰ θεῖα μυστήρια τῆς ἱερᾶς ἐκκλησίας τελεῖν δύνασθαι, καὶ μεσίτην Θεοῦ καὶ ἀνθρώπων γίνεσθαι, ἑαυτόν τε καὶ τοὺς ἄλλους ἁγιάζειν.

This is the summ of the preceding discourses. God is the Consecrator; man is the Minister; the separation is mysterious and wonderful; the power great and secret; the office to stand between God and the people, in the ministery of the Evangelical rites; the calling to it ordinary, and by a setled Ministery, which began after the descent of the Holy Ghost in Pentecost. 17.

This great change was in nothing expressed greater, than that *Saul* upon his Ordination changed his name, which Saint *Chrysostome* observing, affirms the same of Saint *Peter*. I conclude, *Differentiam inter ordinem & plebem constituit Ecclesiæ authoritas & honor per ordinis concessum sanctificatus à Deo*, saith *Tertullian*. *The authority of the whole Church of God hath made distinction between the person ordained and the people, but the honour and power of it is derived from the sanctification of God:* It is derived from him, but conveyed by an ordinary Ministery of his appointing: Whosoever therefore with unsanctified, that is, with unconsecrated hands, shall dare to officiate in the ministerial office, separate by God, by gifts, by graces, by publick order, by an established rite, by 18.

Homil. 28. in Acta 18.

Exhort. ad castitat.

by the inſtitution of Jeſus, by the deſcent of the Holy Ghoſt, by the word of God, by the practice of the Apoſtles, by the practice of ſixteen Ages of the Catholick Church, by the neceſſity of the thing, by Reaſon, by Analogy to the diſcourſe of all the wiſe men that ever were in the world; that man, like his predeceſſor *Corah*, brings an unhallowed Cenſer, which ſhall never ſend up a right cloud of Incenſe to God, but yet that unpermitted, and diſallowed ſmoak ſhall kindle a fire, even the wrath of God which ſhall at leaſt deſtroy the Sacrifice: *his work ſhall be conſumed*, and when upon his repentance himſelf eſcapes, yet it ſhall be ſo *as by fire*, that is, with danger, and loſs, and ſhame, and trouble. *For our God is a conſuming fire.*

Remember Corah *and all his company.*

Ἅγιος, ἰσχυρός.

FINIS.

RULES
AND
ADVICES
TO THE
CLERGY
OF THE
DIOCESSE
OF
DOWN and CONNOR.

For their Deportment in their Personal and Publick Capacities.

GIVEN BY

JER. TAYLOR, Bishop of that Diocess, at the Visitation at *LISNEGARVEY*.

LONDON,

Printed for *R. Royston*, Bookseller to the King's most Excellent Majesty. 1672.

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RULES AND ADVICES TO THE CLERGY.

I. *Perſonal Duty.*

REmember that it is your great Duty, and tied on you by many Obligations, that you be exemplar in your lives, and be Patterns and Preſidents to your Flocks: leſt it be ſaid unto you, *Why takeſt thou my Law into thy mouth, ſeeing thou hateſt to be reformed thereby?* He that lives an idle life may preach with Truth and Reaſon, or as did the Phariſees; but not as Chriſt, or as one having Authority. I.

Every Miniſter in taking accounts of his life, muſt judge of his Duty by more ſtrict and ſeverer meaſures, than he does of his People; and he that ties heavy burthens upon others, ought himſelf to carry the heavieſt end: and many things may be lawful in them, which he muſt not ſuffer in himſelf. II.

Let every Miniſter endeavour to be learned in all ſpiritual wiſdom, and skilful in the things of God; for he will ill teach others the way of godlineſs, perfectly, that is himſelf a babe and uninſtructed. An Ignorant Miniſter is an head without an eye; and an Evil Miniſter is ſalt that hath no ſavour. III.

Every Miniſter, above all things, muſt be careful that he be not a ſervant of Paſſion, whether of Anger or Deſire. For he that is not a maſter of his Paſſions will always be uſeleſs, and quickly will become contemptible and cheap in the eyes of his Pariſh. IV.

Let no Miniſter be litigious in any thing; not greedy or covetous; not inſiſting upon little things, or quarrelling for, or exacting of every minute portion of his dues; but bountiful and eaſie; remitting of his right, when to do ſo may be uſeful to his people, or when the contrary may do miſchief, and cauſe reproach. *Be not over-righteous*, (ſaith *Solomon*) that is, not ſevere in demanding, or forcing every thing, though it be indeed his due. V.

Let not the name of the Church be made a pretence for perſonal covetouſneſs; by ſaying, you are willing to remit many things, but you muſt not wrong the Church; for though it be true, that you VI.

are not to do prejudice to ſucceſſion, yet many things may be forgiven upon juſt occaſions, from which the Church ſhall receive no incommodity; but be ſure that there are but few things which thou art bound to do in thy perſonal capacity, but the ſame alſo, and more, thou art obliged to perform, as thou art a publick perſon.

VII. Never exact the offerings, or cuſtomary wages, and ſuch as are allowed by Law, in the miniſtration of the Sacraments, nor condition for them, nor ſecure them before-hand; but firſt do your office, and miniſter the Sacraments purely, readily, and for Chriſts ſake; and when that is done, receive what is your due.

VIII. Avoid all Pride, as you would flee from the moſt frightful Apparition, or the moſt cruel Enemy; and remember that you can never truly teach Humility, or tell what it is, unleſs you practiſe it your ſelves.

IX. Take no meaſures of Humility, but ſuch as are material and tangible; ſuch which conſiſt not in humble words, and lowly geſtures; but what is firſt truly radicated in your Souls, in low opinion of your ſelves, and in real preferring others before your ſelves; and in ſuch ſignifications, which can neither deceive your ſelves nor others.

X. Let every Curate of Souls ſtrive to underſtand himſelf beſt; and then to underſtand others. Let him ſpare himſelf leaſt; but moſt ſeverely judge, cenſure, and condemn himſelf. If he be learned, let him ſhew it by wiſe teaching, and humble manners. If he be not learned, let him be ſure to get ſo much Knowledge as to know that, and ſo much Humility, as not to grow inſolent, and puffed up by his Emptineſs. For many will pardon a good man that is leſs learned; but if he be proud, no man will forgive him.

XI. Let every Miniſter be careful to live a life as abſtracted from the Affairs of the world, as his neceſſity will permit him; but at no hand to be immerg'd and principally imploy'd in the Affairs of the World: What cannot be avoided, and what is of good report, and what he is oblig'd to by any perſonal or collateral Duty, that he may do, but no more. Ever remembring the Saying of our Bleſſed Lord: *In the world ye ſhall have trouble; but in me ye ſhall have peace:* and conſider this alſo, which is a great Truth; That every degree of love to the world, is ſo much taken from the Love of God.

XII. Be no otherwiſe ſolicitous of your Fame and Reputation, but by doing your Duty well and wiſely; in other things refer your ſelf to God: but if you meet with evil Tongues, be careful that you bear reproaches ſweetly and temperately.

XIII. Remember that no Miniſter can govern his people well, and proſperouſly, unleſs himſelf hath learn'd humbly and chearfully to obey his Superior. For every Miniſter ſhould be like the good Centurion in the Goſpel: himſelf is under authority, and he hath people under him.

XIV. Be ſure in all your Words and Actions to preſerve Chriſtian ſimplicity and ingenuity; to do to others, as you would be done unto your ſelf; and never to ſpeak what you do not think. Truſt to Truth, rather than to your Memory: for this may fail you, that will never.

XV. Pray much and very fervently, for all your Pariſhioners, and all men that belong to you, and all that belong to God; but eſpecially for the Converſion of Souls: and be very zealous for nothing, but for Gods glory, and the ſalvation of the World, and particularly of your Charges: Ever remembring that you are by God appointed, as the Miniſters of Prayer, and the Miniſters of good things, to pray for all the World, and to heal all the World, as far as you are able.

Every

Every Miniſter muſt learn and practiſe Patience, that by bearing all adverſity meekly, and humbly, and chearfully, and by doing all his Duty with unwearied induſtry, with great courage, conſtancy, and Chriſtian magnanimity, he may the better aſſiſt his people in the bearing of their croſſes, and overcoming of their difficulties. XVI.

He that is holy, let him be holy ſtill, and ſtill more holy, and never think he hath done his work, till all be finiſhed by perſeverance, and the meaſures of perfection in a holy Life, and a holy Death: but at no hand muſt he magnifie himſelf by vain ſeparations from others, or deſpiſing them that are not ſo holy. XVII.

II. *Of Prudence required in Miniſters.*

REmember that Diſcretion is the Miſtreſs of all Graces; and Humility is the greateſt of all Miracles: and without this, all Graces periſh to a mans ſelf; and without that, all Graces are uſeleſs unto others. XVIII.

Let no Miniſter be governed by the opinion of his People, and deſtroy his Duty, by unreaſonable compliance with their humors, leſt as the Biſhop of *Granata* told the Governours of *Leria* and *Patti*, like ſilly Animals they take burdens upon their backs at the pleaſure of the multitude, which they neither can retain with Prudence, nor ſhake off with Safety. XIX.

Let not the Reverence of any man cauſe you to ſin againſt God; but in the matter of Souls, being well adviſ'd, be bold and confident; but abate nothing of the honour of God, or the juſt meaſures of your Duty, to ſatisfie the importunity of any man whatſoever, and God will bear you out. XX.

When you teach your people any part of their duty, as in paying their debts, their tithes and offerings, in giving due reverence and religious regards, diminiſh nothing of admonition in theſe particulars, and the like, though they object, That you ſpeak for your ſelves, and in your own caſes. For counſel is not the worſe, but the better, if it be profitable both to him that gives, and to him that takes it. Only do it in ſimplicity, and principally intend the good of their ſouls. XXI.

In taking accounts of the good Lives of your ſelves or others, take your meaſures by the expreſs words of Scripture; and next to them eſtimate them by their proportion and compliance with the publick meaſures, with the Laws of the Nation, Eccleſiaſtical and Civil, and by the Rules of Fame, of publick Honeſty and good Report; and laſt of all by their obſervation of the Ordinances and exteriour parts of Religion. XXII.

Be not ſatisfied when you have done a good work, unleſs you have alſo done it well; and when you have, then be careful that vain-glory, partiality, ſelf-conceit, or any other folly or indiſcretion, ſnatch it not out of your hand, and cheat you of the reward. XXIII.

Be careful ſo to order your ſelf, that you fall not into temptation and folly in the preſence of any of your Charges; and eſpecially, that you fall not into chidings and intemperate talkings, and ſudden and violent expreſſions: Never be a party in clamours and ſcoldings, leſt your Calling become uſeleſs, and your Perſon contemptible: Ever remembring that if you cheaply and lightly be engag'd in ſuch low uſages with any XXIV.

Perſon, that Perſon is likely to be loſt from all poſſibility of receiving much good from your Miniſtery.

III. *The Rules and Meaſures of Government to be uſed by Miniſters in their reſpective Cures.*

XXV. USe no violence to any man, to bring him to your opinion; but by the word of your proper Miniſtery, by Demonſtrations of the Spirit, by rational Diſcourſes, by excellent Examples, conſtrain them to come in: and for other things they are to be permitted to their own liberty, to the meaſures of the Laws, and the conduct of their Governours.

XXVI. Suffer no quarrel in your Pariſh, and ſpeedily ſuppreſs it when it is begun; and though all wiſe men will abſtain from interpoſing in other mens affairs, and eſpecially in matters of Intereſt, which men love too well; yet it is your Duty here to interpoſe, by perſwading them to friendſhips, reconcilements, moderate proſecutions of their pretences; and by all means you prudently can, to bring them to peace and brotherly kindneſs.

XXVII. Suffer no houſes of Debauchery, of Drunkenneſs or Luſt in your Pariſhes; but implore the aſſiſtance of Authority for the ſuppreſſing of all ſuch meeting-places and nurſeries of Impiety: and as for places of publick Entertainment, take care that they obſerve the Rules of Chriſtian Piety, and the allowed meaſures of Laws.

XXVIII. If there be any Papiſts or Sectaries in your Pariſhes, neglect not frequently to confer with them in the ſpirit of meekneſs, and by the importunity of wiſe Diſcourſes ſeeking to gain them. But ſtir up no violences againſt them; but leave them (if they be incurable) to the wiſe and merciful diſpoſition of the Laws.

XXIX. Receive not the people to doubtful Diſputations: and let no names of Sects or differing Religions be kept up amongſt you, to the diſturbance of the publick Peace and private Charity: and teach not the people to eſtimate their Piety by their diſtance from any Opinion, but by their Faith in Chriſt, their Obedience to God and the Laws, and their Love to all Chriſtian people, even though they be deceived.

XXX. Think no man conſiderable upon the point or pretence of a tender Conſcience, unleſs he live a good life, and in all things endeavour to approve himſelf void of offence both towards God and Man: but if he be an humble Perſon, modeſt and inquiring, apt to learn and deſirous of information; if he ſeeks for it in all ways reaſonable and pious, and is obedient to Laws, then take care of him, uſe him tenderly, perſwade him meekly, reprove him gently, and deal mercifully with him, till God ſhall reveal that alſo unto him, in which his unavoidable trouble and his temptation lies.

XXXI. Mark them that cauſe Diviſions among you, and avoid them: for ſuch Perſons are by the Scripture called *Scandals* in the abſtract; they are Offenders and Offences too. But if any man have an Opinion, let him have it to himſelf, till he can be cur'd of his diſeaſe by time, and counſel, and gentle uſages. But if he ſeparates from the Church, or gathers a Congregation, he is proud, and is fallen from the Communion of Saints, and the Unity of the Catholick Church.

σκάνδαλα ποιεῖ καὶ διχοστασίαν. *Vide* Rom. 16. 17. οἱ διχοστατοῦντες.

XXXII. He that obſerves any of his people to be zealous, let him be careful to

to conduct that zeal into such channels where there is least danger of inconveniency; let him employ it in something that is good; let it be press'd to fight against sin. For Zeal is like a Cancer in the Breast; feed it with good flesh, or it will devour the Heart.

XXXIII. Strive to get the love of the Congregation; but let it not degenerate into popularity. Cause them to love you and revere you; to love with Religion, not for your compliance; for the good you do them, not for that you please them. Get their love by doing your Duty, but not by omitting or spoiling any part of it: Ever remembring the severe words of our Blessed Saviour, *Wo be to you when all men speak well of you.*

XXXIV. Suffer not the common people to prattle about Religion and Questions; but to speak little, to be swift to hear, and slow to speak; that they learn to do good works for necessary uses, that they work with their hands, that they may have wherewithal to give to them that need; that they study to be quiet, and learn to do their own business.

XXXV. Let every Minister take care that he call upon his Charge, that they order themselves so, that they leave no void spaces of their time, but that every part of it be filled with useful or innocent employment. For where there is a space without business, that space is the proper time for danger and temptation; and no man is more miserable than he that knows not how to spend his time.

XXXVI. Fear no mans person in the doing of your Duty wisely, and according to the Laws: Remembring always, that a servant of God can no more be hurt by all the powers of wickedness, than by the noise of a Flies wing, or the chirping of a Sparrow. Brethren, do well for your selves: do well for your selves as long as you have time; you know not how soon death will come.

XXXVII. Entertain no Persons into your Assemblies from other Parishes, unless upon great occasion, or in the destitution of a Minister, or by contingency and seldom visits, or with leave: lest the labour of thy Brother be discouraged, and thy self be thought to preach Christ out of envy, and not of good will.

XXXVIII Never appeal to the judgment of the people in matters of controversie; teach them obedience, not arrogancy; teach them to be humble, not crafty. For without the aid of false guides you will find some of them of themselves apt enough to be troublesome: and a question put into their heads, and a power of judging into their hands, is a putting it to their choice whether you shall be troubled by them this week or the next; for much longer you cannot escape.

XXXIX. Let no Minister of a Parish introduce any Ceremony, Rites or Gestures, though with some seeming Piety and Devotion, but what are commanded by the Church, and established by Law: and let these also be wisely and usefully explicated to the people, that they may understand the reasons and measures of obedience; but let there be no more introduc'd, lest the people be burdened unnecessarily, and tempted or divided.

IV. *Rules and Advices concerning Preaching.*

XL. LEt every Minister be diligent in preaching the Word of God, according to the ability that God gives him: Ever remembring, that to minister Gods Word unto the People is the one half of his great Office and Employment.

XLI. Let every Minister be careful that what he delivers be indeed the Word of God: that his Sermon be answerable to the Text; for this is Gods Word, the other ought to be according to it; that although in it self it be but the word of Man, yet by the purpose, truth, and signification of it, it may in a secondary sence be the Word of God.

XLII. Do not spend your Sermons in general and indefinite things, as in Exhortations to the people to get Christ, to be united to Christ, and things of the like unlimited signification; but tell them in every duty, what are the measures, what circumstances, what instruments, and what is the particular minute meaning of every general Advice. For Generals not explicated do but fill the peoples heads with empty notions, and their mouths with perpetual unintelligible talk: but their hearts remain empty, and themselves are not edified.

XLIII. Let not the humors and inclinations of the people be the measures of your Doctrines, but let your Doctrines be the measure of their persuasions. Let them know from you what they ought to do; but if you learn from them what you ought to teach, you will give but a very ill account at the day of Judgment, of the souls committed to you. He that receives from the people what he shall teach them, is like a Nurse that asks of her Child what Physick she shall give him.

XLIV. Every Minister in reproofs of sin and sinners, ought to concern himself in the faults of them that are present, but not of the absent; nor in reproof of the times; for this can serve no end but of Faction and Sedition, publick Murmur and private Discontent; besides this, it does nothing but amuse the people in the faults of others, teaching them to revile their Betters, and neglect the dangers of their own souls.

XLV. As it looks like flattery and design to preach nothing before Magistrates but the duty of their people and their own eminency; so it is the beginning of Mutiny to preach to the people the duty of their Superiors and Supreme; it can neither come from a good Principle, nor tend to a good End. Every Minister ought to preach to his Parish, and urge their duty: S. *John* the Baptist told the Souldiers what the Souldiers should do, but troubled not their heads with what was the duty of the *Scribes* and *Pharisees*.

XLVI. In the reproof of sins be as particular as you please, and spare no mans sin, but meddle with no mans person; neither name any man, nor signifie him, neither reproach him, nor make him to be suspected: he that doth otherwise makes his Sermon to be a Libel, and the Ministry of Repentance an instrument of Revenge; and so doing he shall exasperate the man, but never amend the sinner.

XLVII. Let the business of your Sermons be to preach holy Life, Obedience, Peace, Love among neighbours, hearty love, to live as the old Christians did, and the new should; to do hurt to no man, to do good to every man: For in these things the honour of God consists, and the Kingdom of the Lord Jesus.

XLVIII. Press those Graces most that do most good, and make the least noise;

ſuch as giving privately and forgiving publickly; and preſcribe the grace of Charity by all the meaſures of it which are given by the Apoſtle, 1 *Cor.* 13. For this grace is not finiſhed by good words, nor yet by good works, but it is a great building, and many materials go to the ſtructure of it. It is worth your ſtudy, for it is the fulfilling of the Commandments.

XLIX. Becauſe it is impoſſible that Charity ſhould live, unleſs the luſt of the tongue be mortified, let every Miniſter in his charge be frequent and ſevere againſt ſlanderers, detractors and backbiters; for the Crime of backbiting is the poiſon of Charity; and yet ſo common, that it is paſs'd into a Proverb, [*After a good dinner let us ſit down and backbite our neighbours.*]

L. Let every Miniſter be careful to obſerve, and vehement in reproving thoſe faults of his Pariſhioners, of which the Laws cannot or do not take cognizance, ſuch as are many degrees of intemperate drinkings, gluttony, riotous living, expences above their ability, pride, bragging, lying in ordinary converſation, covetouſneſs, peeviſhneſs, and haſty anger, and ſuch like. For the Word of God ſearches deeper than the Laws of men; and many things will be hard to prove by the meaſures of Courts, which are eaſie enough to be obſerved by the watchful and diligent eye and ear of the Guide of Souls.

LI. In your Sermons to the people, often ſpeak of the four laſt things, of Death and Judgment, Heaven and Hell: of the Life and Death of Jeſus Chriſt, of Gods Mercy to repenting ſinners, and his Severity againſt the impenitent; of the formidable Examples of Gods anger pour'd forth upon Rebels, Sacrilegious, Oppreſſors of Widows and Orphans, and all perſons guilty of crying Sins: Theſe are uſeful, ſafe and profitable; but never run into Extravagancies and Curioſities, nor trouble your ſelves or them with myſterious Secrets; for there is more laid before you than you can underſtand; and the whole duty of man is, *To fear God and keep his Commandments.* Speak but very little of the ſecret and high things of God, but as much as you can of the lowneſs and humility of Chriſt.

LII. Be not haſty in pronouncing damnation againſt any man or party in a matter of diſputation. It is enough that you reprove an Error; but what ſhall be the ſentence againſt it at the day of Judgment, thou knoweſt not, and therefore pray for the erring perſon, and reprove him, but leave the ſentence to his Judge.

LIII. Let your Sermons teach the duty of all ſtates of men to whom you ſpeak; and particularly take care of Servants and Hirelings, Merchants and Tradeſmen, that they be not unskilful, nor unadmoniſhed in their reſpective duties; and in all things ſpeak uſefully and affectionately; for by this means you will provide for all mens needs, both for them that ſin by reaſon of their little underſtanding, and them that ſin becauſe they have evil, dull, or depraved affections.

LIV. In your Sermons and Diſcourſes of Religion, uſe primitive, known and accuſtomed words, and affect not new Phantaſtical or Schiſmatical terms: Let the Sunday Feſtival be called the Lords day; and pretend no fears from the common uſe of words amongſt Chriſtians. For they that make a buſineſs of the words of common uſe, and reform Religion by introducing a new word, intend to make a change but no amendment, they ſpend themſelves in trifles, like the barren turf that ſends forth no medicinable herbs, but ſtore of Muſhromes; and they give a demonſtration that they are either impertinent people, or elſe of a querulous

rulous nature; and that they are ready to disturb the Church, if they could find occasion.

LV. Let every Minister in his charge, as much as he can, endeavour to destroy all popular errors and evil principles taken up by his people, or others with whom they converse; especially those that directly oppose the indispensable necessity of a holy life: let him endeavour to understand in what true and useful sence Christs active obedience is imputed to us; let him make his people fear the deferring of their Repentance, and putting it off to their death-bed; let him explicate the nature of Faith, so that it be an active and quickning principle of Charity; let him, as much as he may, take from them all confidences that slacken their obedience and diligence; let him teach them to impute all their sins to their own follies and evil choice, and so build them up in a most holy faith to a holy life; ever remembring that in all ages it hath been the greatest artifice of Satan to hinder the increase of Christs Kingdom, by destroying those things in which it does consist, *viz.* Peace and Righteousness, Holiness and Mortification.

LVI. Every Minister ought to be careful that he never expound Scriptures in publick contrary to the known sence of the Catholick Church, and particularly of the Churches of *England* and *Ireland*, nor introduce any Doctrine against any of the four first General Councils; for these, as they are measures of truth, so also of necessity; that is, as they are safe, so they are sufficient; and besides what is taught by these, no matter of belief is necessary to salvation.

LVII. Let no Preacher bring before the people in his Sermons or Discourses, the Arguments of great and dangerous Heresies, though with a purpose to confute them; for they will much easier retain the Objection than understand the Answer.

LVIII. Let not the Preacher make an Article of Faith to be a matter of dispute; but teach it with plainness and simplicity, and confirm it with easie arguments and plain words of Scripture, but without objection; let them be taught to believe, but not to argue, lest if the arguments meet with a scrupulous person, it rather shake the foundation by curious inquiry, than establish it by arguments too hard.

LIX. Let the Preacher be careful that in his Sermons he use no light, immodest or ridiculous expressions, but what is wise, grave, useful and for edification; that when the Preacher brings truth and gravity, the people may attend with fear and reverence.

LX. Let no Preacher envy any man that hath a greater audience, or more fame in Preaching than himself; let him not detract from him or lessen his reputation directly or indirectly: for he that cannot be even with his brother but by pulling him down, is but a dwarf still; and no man is the better for making his brother worse. In all things desire that Christ's Kingdom may be advanc'd; and rejoyce that he is served, whoever be the Minister; that if you cannot have the fame of a great Preacher, yet you may have the reward of being a good man; but it is hard to miss both.

LXI. Let every Preacher in his Parish take care to explicate to the people the Mysteries of the great Festivals, as of Christmas, Easter, Ascension-day, Whitsunday, Trinity Sunday, the Annunciation of the blessed Virgin *Mary*; because these Feasts containing in them the great Fundamentals of our Faith, will with most advantage convey the mysteries to the people, and fix them in their memories, by the solemnity and circumstances of the day.

In

In all your Sermons and Diſcourſes ſpeak nothing of God but what is honourable and glorious; and impute not to him ſuch things, the conſequents of which a wiſe and good man will not own: never ſuppoſe him to be author of ſin, or the procurer of our damnation. For *God cannot be tempted, neither tempteth he any man. God is true, and every man a lyar.* LXII.

Let no Preacher compare one Ordinance with another; as Prayer with Preaching, to the diſparagement of either; but uſe both in their proper ſeaſons, and according to appointed Order. LXIII.

Let no man preach for the praiſe of men; but if you meet it, inſtantly watch and ſtand upon your guard, and pray againſt your own vanity; and by an expreſs act of acknowledgment and adoration return the praiſe to God. Remember that *Herod* was for the omiſſion of this ſmitten by an Angel; and do thou tremble, fearing leſt the judgment of God be otherwiſe than the ſentence of the people. LXIV.

V. *Rules and Advices concerning Catechiſm.*

EVery Miniſter is bound upon every Lords day before Evening Prayer, to inſtruct all young people in the Creed, the Lords Prayer, the Ten Commandments, and the Doctrine of the Sacraments, as they are ſet down and explicated in the Church Catechiſm. LXV.

Let a Bell be tolled when the Catechiſing is to begin, that all who deſire it may be preſent; but let all the more ignorant and uninſtructed part of the people, whether they be old or young, be requir'd to be preſent: that no perſon in your Pariſhes be ignorant in the foundations of Religion: Ever remembring, that if in theſe things they be unskilful, whatever is taught beſides, is like a houſe built upon the ſand. LXVI.

Let every Miniſter teach his people the uſe, practice, methods and benefits of meditation or mental prayer. Let them draw out for them helps and rules for their aſſiſtance in it; and furniſh them with materials, concerning the life and death of the ever bleſſed Jeſus, the greatneſs of God, our own meanneſs, the dreadful ſound of the laſt Trumpet, the infinite event of the two laſt ſentences at doomſday: let them be taught to conſider what they have been, what they are, and what they ſhall be; and above all things what are the iſſues of eternity; glories never to ceaſe, pains never to be ended. LXVII.

Let every Miniſter exhort his people to a frequent confeſſion of their ſins, and a declaration of the ſtate of their Souls; to a converſation with their Miniſter in ſpiritual things, to an enquiry concerning all the parts of their duty: for by preaching, and catechiſing, and private entercourſe, all the needs of Souls can beſt be ſerv'd; but by preaching alone they cannot. LXVIII.

Let the people be exhorted to keep Faſting days, and the Feaſts of the Church; according to their reſpective capacities; ſo it be done without burden to them, and without becoming a ſnare; that is, that upon the account of Religion, and holy deſires to pleaſe God, they ſpend ſome time in Religion, beſides the Lords-day: but be very careful that the Lords-day be kept religiouſly, according to the ſevereſt meaſures of the Church, and the commands of Authority: ever remembring that as they give but little Teſtimony of Repentance and Mortification, who never faſt; ſo they give but ſmall evidence of their joy in God and Religion, who are unwilling ſolemnly to partake of the publick and Religious Joys of the Chriſtian Church. LXIX.

Let

LXX. Let every Miniſter be diligent in exhorting all Parents and Maſters to ſend their Children and Servants to the Biſhop at the Viſitation, or other ſolemn times of his coming to them, that they may be confirm'd: And let him alſo take care that all young perſons may by underſtanding the Principles of Religion, their vow of Baptiſm, the excellency of Chriſtian Religion, the neceſſity and advantages of it, and of living according to it, be fitted and diſpoſed, and accordingly by them preſented to the Biſhop, that he may pray over them, and invocate the holy Spirit, and miniſter the holy Rite of Confirmation.

VI. *Rules & Advices concerning the Viſitation of the Sick.*

LXXI. EVery Miniſter ought to be careful in viſiting all the Sick and Afflicted perſons of his Pariſh: ever remembring, that as the Prieſts lips are to preſerve knowledge, ſo it is his duty to miniſter a word of comfort in the time of need.

LXXII. A Miniſter muſt not ſtay till he be ſent for; but of his own accord and care to go to them, to examine them, to exhort them to perfect their repentance, to ſtrengthen their faith, to encourage their patience, to perſwade them to reſignation, to the renewing of their holy vows, to the love of God, to be reconcil'd to their neighbours, to make reſtitution and amends, to confeſs their ſins, to ſettle their eſtate, to provide for their charges, to do acts of piety and charity, and above all things, that they take care they do not ſin towards the end of their lives. For if repentance on our death-bed ſeem ſo very late for the ſins of our life; what time ſhall be left to repent us of the ſins we commit on our death-bed?

LXXIII. When you comfort the afflicted, endeavour to bring them to the true love of God; for he that ſerves God for Gods ſake, it is almoſt impoſſible he ſhould be oppreſſed with ſorrow.

LXXIV. In anſwering the caſes of conſcience of the ſick or afflicted people, conſider not who asks, but what he asks; and conſult in your anſwers more with the eſtate of his ſoul, than the conveniency of his eſtate; for no flattery is ſo fatal as that of the Phyſician or the Divine.

LXXV. If the ſick perſon enquires concerning the final eſtate of his ſoul, he is to be reprov'd rather than anſwer'd; only he is to be called upon to finiſh his duty, to do all the good he can in that ſeaſon, to pray for pardon and acceptance; but you have nothing to do to meddle with paſſing final ſentences; neither caſt him down in deſpair, nor raiſe him up to vain and unreaſonable confidences. But take care that he be not careleſly diſmiſs'd.

LXXVI. In order to theſe and many other good purpoſes, every Miniſter ought frequently to converſe with his Pariſhioners; to go to their houſes, but always publickly, with witneſs, and with prudence, leſt what is charitably intended be ſcandalouſly reported: and in all your converſation be ſure to give good example, and upon all occaſions to give good counſel.

VII. *Of miniſtring the Sacraments, publick Prayers, and other duties of Miniſters.*

LXXVII. EVery Miniſter is oblig'd publickly or privately to read the Common Prayers every day in the week, at Morning and Evening; and in great

great Towns and populous places conveniently inhabited, it must be read in Churches, that the daily sacrifice of Prayer and Thanksgiving may never cease.

LXXVIII. The Minister is to instruct the people, that the Baptism of their children ought not to be ordinarily deferr'd longer than till the next Sunday after the birth of the child; lest importune and unnecessary delay, occasion that the child die before it is dedicated to the service of God and the Religion of the Lord Jesus, before it be born again, admitted to the Promises of the Gospel, and reckon'd in the account of the second *Adam*.

LXXIX. Let every Minister exhort and press the people to a devout and periodical Communion, at the least three times in the year, at the great Festivals: but the devouter sort, and they who have leisure, are to be invited to a frequent Communion: and let it be given and received with great reverence.

LXXX. Every Minister ought to be well skill'd and studied in saying his Office, in the Rubricks, the Canons, the Articles, and the Homilies of the Church, that he may do his duty readily, discreetly, gravely, and by the publick measures of the Laws. To which also it is very useful that it be added, that every Minister study the ancient Canons of the Church, especially the Penitentials of the Eastern and Western Churches: let him read good Books, such as are approved by publick authority; such which are useful, wise and holy; not the scriblings of unlearned parties, but of men learned, pious, obedient and disinterested; and amongst these, such especially which describe duty and good life, which minister to Faith and Charity, to Piety and Devotion; Cases of Conscience, and solid expositions of Scripture. Concerning which learned and wise persons are to be consulted.

LXXXI. Let not a Curate of Souls trouble himself with any studies but such which concern his own or his peoples duty; such as may enable him to speak well, and to do well; but to meddle not with controversies, but such by which he may be enabled to convince the gainsayers in things that concern publick peace and a good life.

LXXXII. Be careful in all the publick administrations of your Parish, that the poor be provided for. Think it no shame to beg for Christs poor members; stir up the people to liberal alms by your word and your example. Let a collection be made every Lords-day, and upon all solemn meetings, and at every Communion; and let the Collection be wisely and piously administred: ever remembring, that at the day of Judgment nothing shall publickly be proclaimed, but the reward of alms and mercy.

LXXXIII. Let every Minister be sure to lay up a treasure of comforts and advices, to bring forth for every mans need in the day of his trouble; let him study and heap together Instruments and Advices for the promoting of every vertue, and remedies and arguments against every vice; let him teach his people to make acts of vertue not only by external exercise, but also in the way of Prayer and internal meditation.

In these and all things else that concern the Ministers duty, if there be difficulty you are to repair to your Bishop for further advice, assistance and information.

FINIS.

A

Funeral Sermon,

Preached at the

OBSEQUIES

OF THE

Right Reverend Father in God

JEREMY

Lord Biſhop of DOWN:

Who deceaſed at

LISBURNE

Auguſt 13th. 1667.

BY

GEORGE RUST, Lord Biſhop of *DROMORE.*

LONDON,

Printed for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1672.

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A Funeral Sermon.

1 JOHN 3. 2.

It doth not yet appear what we ſhall be

GLorious things are ſpoken in Scripture concerning the future Reward of the Righteous; and all the words that are wont to ſignifie what is of greateſt Price and Value, or can repreſent the moſt enraviſhing Objects of our deſires are made uſe of, by the Holy Ghoſt, to recommend unto us this tranſcendent State of Bleſſedneſs: Such are theſe; *Rivers of Pleaſures, A fountain of living water, A treaſure that can never be waſted, nor never taken from us; An inheritance in light, An incorruptible Crown, A Kingdom, the Kingdom of God, and the Kingdom of Chriſt; The Kingdom of Glory, a Crown of Glory and Life; and Righteouſneſs, and Immortality; The Viſion of God; Being fill'd with all the fulneſs of God, An exceeding eternal weight of Glory,* καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης, Words ſtrangely Emphatical, that can't be put into *Engliſh*; and if they could, they would not be able to convey to our minds the Notion that they deſign: for it is too big for any Expreſſions; and, after all that can be ſaid, we muſt reſolve with our Apoſtle, *It does not yet appear what we ſhall be.*

At this Diſtance we cannot make any likely gueſſes or conjectures at the glory of that future ſtate. Men make very imperfect Deſcriptions of Countries or Cities, that never were there themſelves, nor ſaw the Places with their own eyes. It is not for any mortal Creature to make a Map of that *Canaan* that lies above: It is to all us that live here on the hither-ſide of Death, an unknown Countrey, and an undiſcover'd Land. It may be, ſome Heavenly Pilgrim, that with his holy thoughts and ardent deſires, is continually travelling thitherward, arrives ſometimes near the Borders of the promis'd Land, and the Suburbs of the new *Jeruſalem*, and gets upon the top of *Piſgah*, and there he has an imperfect Proſpect of a brave Countrey, that lies afar way off; but he can't tell how to deſcribe it, and all that he hath to ſay, to ſatisfie the curious Enquirer, is only this, If he would know the glories of it, he muſt go and ſee it. It was believ'd of old, that thoſe places that lie under the Line, were burnt up by the continual heat of the Sun, and were not habitable, either by man or beaſt: But later Diſcoveries tell us, that there are the moſt pleaſant Countries that the Earth can ſhew; inſomuch that ſome have plac'd Paradiſe it ſelf in that Climate. Sure I

am, of all the Regions of the Intellectual World, and the ſeveral Lands that are peopled either with Men or Angels, the moſt pleaſant Countries they lie under the Line, under the direct beams of the Sun of Righteouſneſs, where there is an eternal Day, and an eternal Spring; where is that Tree of Life, that beareth twelve manner of Fruits, and yieldeth her Fruit every Month: Thus we may uſe Figures, and Metaphors, and Allegories, and tell you of fruitful Meads, and ſpacious Fields, and winding Rivers, and purling Brooks, and chanting Birds, and ſhady Groves, and pleaſant Gardens, and lovely Bowers, and noble Seats, and ſtately Palaces, and goodly People, and excellent Laws, and ſweet Societies; but, this is but to frame little compariſons to pleaſe our childiſh fancies: and, juſt ſuch diſcourſes as a blind man would make concerning Colours; ſo dō we talk of thoſe things we never ſaw, and diſparage the ſtate whilſt we would recommend it. Indeed it requires ſome Saint or Angel from Heaven to diſcourſe upon the Subject; and yet that would not do neither: For though they might be able to ſpeak ſomething of it, yet we ſhould want ears to hear it. Neither can thoſe things be declar'd but in the language of Heaven, which would be little underſtood by us, the poor inhabitants of this lower World; they are indeed things too great to be brought within the compaſs of words. Saint *Paul*, when he had been rapt up into the third Heaven, he ſaw ῥήματα ἄῤῥητα, things unlawful, or unpoſſible, to be utter'd; and, *Eye hath not ſeen, nor ear heard, nor can it enter into the heart of man to conceive, what God hath prepared for them that love him*; and, *It does not yet appear what we ſhall be*, ſaid that beloved Diſciple, that lay in the boſom of our Saviour.

You will not now expect, that I ſhould give you a relation of that which cannot be utter'd, nor ſo much *as conceiv'd*; or declare unto you what our Eagle-ſighted Evangeliſt tells us *does not yet appear*. But, that you may underſtand, that that which ſets this ſtate of Happineſs ſo beyond the reach of all imagination, is only its tranſcendent excellency; I ſhall tell you ſomething of what does already appear of it, and may be known concerning it.

1. Firſt of all we are aſſur'd that we ſhall then be freed from all the evils and miſeries that we now labour under: Vanity and Miſery, they are two words that ſpeak the whole of this preſent World; the enjoyments of it are dreams, and fancies, and ſhadows, and appearances; and, if any thing be, it is only Evil and Miſery that is real and ſubſtantial. Vanity and folly, labour and pains, cares and fears, croſſes and diſappointments, ſickneſs and diſeaſes, they make up the whole of our portion here. This life it is begun in a Cry, and it ends in a Groan; and he that lives moſt happily, his life is checker'd with black and white, and his dayes are not all Sun-ſhine, but ſome are cloudy and gloomy, and there is a Worm at the root of all his joy, that ſoon eats out the ſap and heart of it; and the Gourd in whoſe ſhade he now ſo much pleaſes himſelf, by to morrow will be wither'd and gone. But Heaven is not ſubject to theſe mixtures and uncertainties; it is a region of calmneſs and ſerenity, and the Soul is there gotten above the Clouds, and is not annoyed with thoſe ſtorms and tempeſts that are here below. All tears ſhall then be wiped from our Eyes; and though ſorrow may endure for the night of this World, yet joy will ſpring up in the morning of Eternity.

2. We are ſure we ſhall be freed from this earthly, and cloath'd with a heavenly and glorified Body. Theſe bodies of ours they are the graves and ſepulchres, the priſons and dungeons of our Heaven-born Souls; and

and though we deck and adorn them, and pride our ſelves in their beauty and comelineſs; yet, when all is done, they are but ſinks of corruption and defilement: they expoſe us to many pains and diſeaſes, and incline us to many luſts and paſſions, and the more we pamper them, the greater burden they are unto our minds; they impoſe upon our reaſons, and by their ſteams and vapours caſt a miſt before our underſtandings; they clog our affections, and like a heavy weight depreſs us unto this earth, and keep us from ſoaring aloft among the winged Inhabitants of the upper Regions: But thoſe Robes of light and glory, which we ſhall be cloath'd withall at the Reſurrection of the Juſt, and thoſe Heavenly Bodies which the Goſpel hath then aſſur'd unto us, they are not ſubject to any of theſe miſchiefs and inconveniencies, but are fit and accommodate inſtruments for the Soul in its higheſt Exaltations. And this is an argument that the Goſpel does dwell much upon, *viz.* the Redemption of our Bodies, that *He ſhall change our vile bodies, that they may be like unto his glorious Body*; and we are taught to look upon it as one great piece of our Reward, that we ſhall be *cloath'd upon with our houſe which is from Heaven*; that *this corruptible ſhall put on incorruption, and this mortal immortality*: that, *as we have born the image of the earthly, ſo we muſt bear the image of the heavenly Adam*: who was ἐξ οὐρανοῦ ἐπουράνιος, *of heaven heavenly*; as *the firſt man was*, ἐκ γῆς χοϊκός, *of the earth earthy*. And therefore, I think, the Schools put too mean a rate upon this great Promiſe of the Goſpel, The Reſurrection of our Bodies; and, I believe, it might be demonſtrated from the principles of ſound Philoſophy, That this Article of our Chriſtian Faith, which the Atheiſt makes ſo much ſport withall, is ſo far from being chargeable with any abſurdity, that it is founded upon the Higheſt Reaſon: for, ſeeing we find by too great an experience, that the Soul has ſo cloſe and neceſſary a dependance upon this groſs and earthy Maſs that we now carry about with us; it may be diſputed with ſome probability, whether it be ever able to act independently of all matter whatſoever: at leaſt, we are aſſur'd, that the ſtate of conjunction is moſt connatural to her; and that, Intellectual pleaſure it ſelf is not only multiplied, but the better felt, by its redundancy upon the body and ſpirits: and if it be ſo, then the purer and more defecate the Body is, the better will the Soul be appointed for the exerciſe of its nobleſt Operations; and it will be no mean piece of our reward hereafter, that that which is ſown σῶμα ψυχικὸν, an *animal*, ſhall be raiſed *a heavenly body*.

We are ſure, that we ſhall then be free from ſin, and all thoſe fooliſh luſts and paſſions that we are now enſlaved unto. The life of a Chriſtian, it is a continual Warfare; and he endures many ſore conflicts, and makes many ſad complaints, and often bemoans himſelf after ſuch a manner, as this: Wo is me, that I am forc'd to dwell in *Meſhech*, and to have my habitation in the Tents of *Kedar*; that there ſhould be ſo many *Goliah*'s within me, that defie the Hoſt of *Iſrael*; ſo many ſons of *Anak* that hinder my entrance into the *Land of Promiſe*, and the Reſt of God; that I ſhould toil and labour among the bricks, and live in bondage unto theſe worſe than Egyptian Task-Maſters. Thus does he ſit down by the Rivers of *Babylon*, and weep over thoſe ruines and deſolations that theſe worſe than Aſſyrian Armies have made in the City, and Houſe of his God. And many a time does he cry out in the bitterneſs of his Soul, *Wretched creature that I am! Who ſhall deliver me from this body of death?* And though, through his faith, and courage, and

conſtancy, he be daily getting ground of his Spiritual enemies; yet it is but by inches, and every ſtep he takes, he muſt fight for it; and living as he does in an Enemies Countrey, he is forc'd alwayes to be upon his Guard; and if he ſlumber never ſo little, preſently he is ſurpriz'd by a watchful Adverſary. This is our portion here, and our lot is this; but when we arrive unto thoſe Regions of bliſs and glory that are above, we ſhall then ſtand ſafely upon the ſhore, and and ſee all our enemies, *Pharaoh* and all his Hoſt, drown'd and deſtroy'd in the *Rea-Sea*, and being deliver'd from the World, and the Fleſh, and the Devil, Death, and Sin, and Hell, we ſhall ſing the Song of *Moſes*, and of the *Lamb*, an Epinicion, and Song of eternal Triumph, unto the God of our Salvation.

4. We ſhall be ſure to meet with the beſt company that Earth or Heaven affords: Good Company it is the great pleaſure of the life of man; And we ſhall then come *to the innumerable company of Angels, and the general Aſſembly of the Church of the Firſt-born, and to the Spirits of juſt men made perfect, and to Jeſus the Mediator of the New Covenant.* The Oracle tells *Amelius*, enquiring what was become of *Polinus*'s ſoul, that he was gone to *Pythagoras*, and *Socrates*, and *Plato*, and as many as had born a part in the Quire of heavenly love. And I may ſay to every good man, that he ſhall go to the Company of *Abraham*, *Iſaac*, and *Jacob*; *Moſes*, *David*, and *Samuel*; all the Prophets and Apoſtles, and all the holy men of God that have been in all the Ages of the World. All thoſe brave and excellent perſons that have been ſcattered at the greateſt diſtance of time and place, and in their ſeveral generations have been the ſalt of the earth to preſerve mankind from utter degeneracy and corruption; Theſe ſhall be all gathered together, and meet in one Conſtellation in that Firmament of Glory. *O Præclarum diem, cùm ad illud divinorum animorum concilium cœtúmque proficiſcar, atque ex hac turba ac colluvione diſcedam! O that bleſſed day, when we ſhall make our eſcape from this medly and confuſed riot, and ſhall arrive to that great Council and general Randevouz, of divine and god-like Spirits!* But, which is more than all, we ſhall then meet our Lord Jeſus Chriſt, the Head of our Recovery, whoſe ſtory is now ſo delightful unto us, as reporting nothing of him, but the greateſt ſweetneſs and innocence, and meekneſs and patience, and mercy and tenderneſs, and benignity and goodneſs, and whatever can render any perſon lovely or amiable; and who, out of his dear love and deep compaſſion unto mankind, gave up himſelf unto the death for us men, and for our ſalvation. And if Saint *Auguſtine* made it one of his Wiſhes, to have ſeen Jeſus Chriſt in the fleſh; how much more deſirable is it, to ſee him out of his terreſtrial weeds, in his robes of Glory, with all his redeemed Ones about him! And this I cannot but look upon, as a great Advantage and priviledge of that future State; for I am not apt to ſwallow down that Conceit of the Schools, that we ſhall ſpend Eternity in gazing upon the naked Deity; for certainly the happineſs of man conſiſts in having all his faculties, in their due ſubordinations, gratified with their proper objects; and I cannot but believe, a great part of Heaven to be the bleſt Society that is there; Their enraviſhing beauty, that is to ſay, their inward life and perfection, flowring forth and raying it ſelf thorow their glorified bodies; The rare diſcourſes wherewith they entertain one another; The pure and chaſt and ſpotleſs, and yet moſt ardent Love,

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wherewith they embrace each other; The ecstatick Devotions wherein they joyn together: and certainly every pious and devout soul will readily acknowledge with me, that it must needs be matter of unspeakable pleasure, to be taken into the Quire of Angels and Seraphims, and the glorious Company of the Apostles, and the goodly Fellowship of the Prophets, and the noble Army of Martyrs; and to joyn with them in singing Praises, and Hallelujahs, and Songs of joy, and Triumph unto our great Creator and Redeemer, the Father of Spirits, and the Lover of Souls, unto him that sits upon the Throne, and unto the Lamb for ever and ever.

We are sure we shall then have our capacities fill'd, and all our desires answered, *They hunger no more, neither thirst any more; for, the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters.* What vast degrees of perfection and happiness the nature of man is capable of, we may best understand, by viewing it in the person of Christ, taken into the nearest union with Divinity, and made God's Vicegerent in the World, and the Head and Governour of the whole Creation. In this our narrow and contracted state we are apt to think too meanly of our selves, and do not understand the dignity of our own Natures, what we were made for, and what we are capable of: but, as *Plotinus* somewhere observes, We are like Children, from our birth brought up in ignorance of, and at a great distance from, our Parents and Relations; and have forgot the Nobleness of our Extraction, and rank our selves and our fortunes among the lot of Beggers, and mean and ordinary persons; though we are the off-spring of a great Prince, and were born to a Kingdom. It does indeed become creatures to think modestly of themselves; yet, if we consider it aright, it will be found very hard, to set any bounds or limits to our own happiness, and say, Hitherto it shall arise, and no further. For that wherein the happiness of Man consists, *viz.* Truth and Goodness, the Communication of the Divine Nature, and the Illapses of Divine Love, it does not cloy, or glut, or satiate; but every participation of them does widen and enlarge our Souls, and fits us for further and further Receptions: the more we have, the more we are capable of; the more we are fill'd, the more room is made in our Spirits; and thus it is still and still, even till we arrive unto such degrees as we can assign no measures unto. 5.

We shall then be made like unto God, Ἡ σωτηρία οὐχ' ἑτέρως γίνεται εἰ μὴ θεουμένων τῶν σωζομένων; said the *Areopagite*, Salvation can no otherwayes be accomplish'd, but by becoming God-like; *It does not yet appear what we shall be*, but *when he shall appear we shall be like him*; sayes our Evangelist; for *we shall see him as he is.* There is no *seeing God as he is*, but *by becoming like unto him*; nor is there any injoying of him, but by being transformed into his Image and Similitude. Men usually have very strange Notions concerning God, and the enjoyment of him; or rather, these are words, to which there is no correspondent conception in their minds: but if we would understand God aright, we must look upon him as Infinite Wisdom, Righteousness, Love, Goodness, and whatever speaks any thing of Beauty and Perfection; and if we pretend to worship him, it must be by loving and adoring his transcendent Excellencies; and if we hope to enjoy him, it must be by conformity unto him, and participation of his Nature.

The frame and conſtitution of things is ſuch, that it is impoſſible that Man ſhould arrive to happineſs any other way. And, if the Soveraignty of God ſhould diſpenſe with our obedience, the Nature of the thing would not permit us to be happy without it: If we live only the Animal Life, we may indeed be happy, as Beaſts are happy; but the Happineſs that belongs to a Rational and Intellectual Being, can never be attain'd but in a way of holineſs and conformity unto the Divine Will: for, ſuch a temper and diſpoſition of mind is neceſſary unto Happineſs, not by vertue of any arbitrarious conſtitution of Heaven, but, the eternal Laws of Righteouſneſs, and immutable reſpects of things, do require and exact it: Yea, I may truly ſay, That God and Chriſt, without us, cannot make us happy: for we are not conſcious to our ſelves of any thing, but only the operations of our own minds; and 'tis not the perſon of God and Chriſt, but their Life and Nature, wherein conſiſts our formal Happineſs: For, What is the happineſs of God himſelf, but only that pleaſure and ſatisfaction that reſults from a ſenſe of his Infinite perfections? And how is it poſſible for a Creature to be more happy, than by partaking of that, in its meaſure and proportion, which is the happineſs of God himſelf.

The Soul, being thus prepar'd, ſhall live in the Preſence of God, and lie under the influences and illapſes of Divine Love and Goodneſs; *Father, I will that they whom thou haſt given me be with me where I am, that they may behold my glory.* They that fight manfully under the Banners of Heaven, and overcome their ſpiritual Enemies, *They ſhall eat of the hidden Manna, and become Pillars in the Temple of God, and ſhall go no more out: They ſhall ſtand before the Throne of God continually, and ſerve him Day and Night in his Temple, and he that ſitteth on the Throne ſhall dwell amongſt them.* God ſhall put under them his everlaſting Arms, and carry them in his Boſom, and they ſhall ſuck the full Breaſts of eternal Goodneſs: For now there is nothing can hinder the moſt near and intimate conjunction of the Soul with God; for, things that are alike, do eaſily mingle with one another: but the mixture that is betwixt Bodies, be they never ſo homogeneal, comes but to an External Touch; for their parts can never run up into one another. But there is no ſuch ἀντιτυπία, or reſiſtance, amongſt ſpiritual Beings; and we are eſtranged from God (οὐ τόπῳ, ἀλλ' ἑτερότητι καὶ διαφορᾷ) not by diſtance of Place, but by difference and diverſity of Nature, and when that is remov'd, He becomes preſent to us, and we to him: ὡς ἐφαρμόσαι καὶ οἷον ἐφάψασθαι καὶ συγγενῆ αὐτὸν ὁμοιότητι, &c. like the *Magnitudines congruæ* in the Mathematicks, *Quando prima primis, media mediis, extrema extremis, partes denique partibus æſquequaq; reſpondent*, Each of whoſe parts do exactly anſwer one to the other. This therefore is the Soul's progreſs from that ſtate of *Purgation* to *Illumination*, and ſo to *Union*. There are ſeveral faculties in the Soul of Man, that are conformed to ſeveral kinds of objects; and, according to that Life a man is awaked into, ſo theſe faculties do exert themſelves: and though whilſt we live barely an Animal Life, we converſe with little more than this outward World, and the objects of our Senſes; yet there are faculties within us that are receptive of God, and when we arrive once unto a due meaſure of Purity of Spirit, the Rayes of Heavenly Light will as certainly ſhine into our Minds, as the beams of the Sun, when it ariſes above the Horiſon, do illuminate the clear and pellucid air: And from this ſight and illumination, the Soul proceeds to

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an intimate union with God, and to a *taſt* and *touch* of him. This is that ἡσυχῶ πρὸς ἐκεῖνον ἐπαφὴν, that *ſilent touch* with God, that fills the Soul with unexpreſſible joy and triumph: For, if the objects of this ouward world that ſtrike upon our ſenſes do ſo hugely pleaſe and delight us; What infinite pleaſure then muſt there needs be in thoſe Touches and Impreſſes, that the Divine Love and Goodneſs ſhall make upon our Souls? But theſe are things that we may talk of, as we would do of a ſixth Senſe, or ſomething we have no diſtinct Notion or Idæa of; but the perfect underſtanding of them belongs only to the future ſtate of *Comprehenſion.*

Laſtly, we ſhall have our Knowledge, and our Love, which are the moſt perfect and beatifying Acts of our Minds, employed about their nobleſt objects in their moſt exalted Meaſures; For a Man to reſolve himſelf in ſome knotty Queſtion, or anſwer ſome ſtubborn Argument, or find out ſome noble Concluſion, or ſolve ſome hard Probleme, what ineffable pleaſure does it create many times to a contemplative mind? We know, who ſacrific'd a Hecatomb for one Mathematical Demonſtration; and another that upon the like occaſion cry'd out, εὕρηκα, εὕρηκα, in a kind of Rapture. To have the ſecrets of Nature diſclos'd, and the myſteries of Art reveal'd; but above all, the Riddles of Providence unfolded, are ſuch Jewels as I know many ſearching and inquiſitive Spirits would be willing to purchaſe at any rate. When we come to Heaven (I will not ſay, we ſhall ſee all things in the mirror of Divinity, for that it may be is an Extravagancy of the Schools; nor, that any one true Propoſition through the concatenation of Truth, will then multiply it ſelf into the explicit knowledge of all Concluſions whatſoever, for I belive that a Fancy too, but) our Knowledge ſhall be ſtrangely enlarg'd, and, for ought I can determine, be for ever receiving new Additions, and freſh Accruements; The Clew of Divine Providence will then be unravell'd, and all thoſe Difficulties which now perplex us, will be eaſily aſſoyl'd, and we ſhall then perceive that the Wiſdom and Goodneſs of God, is a vaſt and comprehenſive Thing, and moves in a far larger Sphere than we are aware of in this ſtate of narrowneſs and imperfection: But there is ſomething greater and beyond all this; and Saint *John* has a ſtrange Expreſſion, That we ſhall then ſee God even as he is; and God, we know, is the well-ſpring of Perfection and Happineſs, the Fountain and Original of all Beauty; he is infinitely glorious, and lovely, and excellent; and if we ſee him as he is, all this Glory muſt deſcend into us and become ours: for we can no otherwayes ſee God (as I ſaid before) but by becoming Deiform, by being changed into the ſame Glory. But love, that is it, which makes us moſt happy, and by that we are moſt intimately conjoyn'd unto God, *For he that dwelleth in Love, dwelleth in God, and God in him:* And how pleaſant beyond all imagination muſt it needs be, to have the Soul melted into a flame of Love, and that Fire fed and nouriſh'd by the enjoyment of its Beloved; To be tranſported into Ecſtaſies, and Raptures of Love; to be ſwallow'd up in the embraces of eternal Sweetneſs; to be loſt in the Source and Fountain of Happineſs and Bliſs, like a ſpark in the Fire, or a beam in the Sun, or drop in the Ocean.

It may be you will tell me, I have been all this while confuting my Text, and giving you a Relation of that which Saint *John* tells us, *does not yet appear what it is*; But my deſign has been the ſame with the Holy

Evangeliſt's; and that is, to repreſent unto you how tranſcendently great that State of Happineſs muſt needs be; when as, by what way we are able to apprehend of it, it is infinitely the object of our deſires; and yet we are aſſur'd by thoſe that are beſt able to tell, That the beſt and greateſt part of the Countrey is yet undiſcovered, and that we cannot ſo much as gueſs at the pleaſure of it, till we come to enjoy it: And indeed it is impoſſible it ſhould be otherwiſe; for, Happineſs being a matter of Senſe, all the words in the World cannot convey the Notion of it unto our Minds, and it is only to be underſtood by them that feel it; μὴ κατὰ ἐπιζήμην ἡ σύνεσις ἐκείνη, μηδὲ κατὰ νόησιν, ὥσπερ τὰ ἄλλα νοητὰ, ἀλλὰ κατὰ παρουσίαν ἐπιζήμης κρείττονα.

But though it does not yet appear what we ſhall be; yet ſo much already appears of it, that it cannot but ſeem the moſt worthy Object of our Endeavours and Deſires; and by ſome few Cluſters that have been ſhewn us of this good Land, we may gueſs what pleaſant and delightful Fruit it bears: And if we have but any reverence of our ſelves, and will but conſider the dignity of our Natures, and the vaſtneſs of that Happineſs we are capable of; me thinks we ſhould be alwayes travelling towards that Heavenly Countrey, though our way lies through a Wilderneſs: and be ſtriving for this great Prize and immortal Crown; and be clearing our eyes, and purging our ſight, that we may come to this Viſion of God; ſhaking off all fond paſſions, and dirty deſires, and breathing forth our Souls in ſuch Aſpirations as theſe:

My Soul thirſteth for thee, O Lord, in a dry and barren Land, where no Water is; O that thou would'ſt ſtiſtil, and drop down the Dew of thy Heavenly Grace into all its ſecret Chinks and Pores; One thing have I deſired of the Lord, that will I ſeek after, That I may dwell in the Houſe of the Lord all the dayes of my Life, and behold his Glory: for a day in thy Courts is better than a thouſand, and I had rather be a Door-keeper in the Houſe of the Lord, than dwell in the Tents of Wickedneſs. All the Kings of the Earth, they are thy Tributaries; the Kings of *Tarſhiſh*, and of the Iſles, bring Preſents unto thee; the Kings of *Sheba* and *Seba* offer Gifts. O that we could but pay thee, that which is ſo due unto thee, the tribute of our Hearts! The Heathen are come into thine Inheritance; thy holy Temple have they defil'd: Help us, O God of our Salvation, and deliver us, and purge away our ſins from us, for thy Name's ſake! O that the Lord whom we ſeek, would come to his own Houſe, and give Peace there, and fill it with his Glory! Come and cleanſe thine own Temple, for we have made it a Den of Thieves, which ſhould have been a Houſe of Prayer! O that we might never give ſleep to our eyes, nor ſlumber to our eye-lids, till we have prepar'd a Houſe for the Lord, and a Tabernacle for the God of *Jacob!* The Curſe of *Cain* it is fallen upon us, and we are as Vagabonds in the Earth; and wander from one Creature to another. O that our Souls might come at laſt to dwell in God, our fixed and eternal Habitation! We, like ſilly Doves, fly up and down the Earth, but can find no reſt for the Sole of our feet; O that, after all our wearineſs and our wandrings, we might return into the Ark; and that God would put forth his hand and take us, and pull us in unto Himſelf! We have too long lived upon Vanity and Emptineſs, the wind and the whirl-wind; O that we may now begin to feed upon Subſtance, and delight our ſelves in Marrow and Fatneſs! O that God would ſtrike our rocky

rocky Hearts, that there might ſpring up a Fountain in the Wilderneſs, and Pools in the Deſart; that we might drink of that Water, whereof whoſoever drinks, ſhall never thirſt more; that God would give us that Portion of Goods that falleth to us, not to waſte it with riotous living, but therewith to feed our languiſhing Souls, leſt they be weary and faint by the way! We ask not the Childrens Bread, but the Crums that fall from thy Table; that our Baskets may be fill'd with thy Fragments: for they will be better than Wine, and ſweeter than the Honey, and the Honey-Comb, and more pleaſant to us than a Feaſt of fat things. We have wandred too long in a barren, and howling Deſart, where wild Beaſts, and doleful Creatures, Owls and Bats, Satyrs and Dragons, keep their haunts; O that we might be fed in green Paſtures; and led by the ſtill Waters, that the Winter might be paſt, and the Rain over and gone, that the Flowers may appear on the Earth, and the time of the ſinging of Birds may come, and the Voice of the Turtle may be heard in our Land! We have lived too long in *Sodom*, which is the place that God at laſt will deſtroy: O that we might ariſe and be gone; and, while we are lingring, that the Angels of God would lay hold upon our hands (and be merciful unto us) and bring us forth, and ſet us without the City; and that we may never look back any more, but may eſcape unto the Mountain, and dwell ſafe in the Rock of Ages! Wiſdom hath killed her Beaſts, ſhe hath mingled her Wine, and furniſhed her Table; O that we might eat of her Meat, and drink of her Wine which ſhe hath mingled! God knocks at the doors of our Hearts; O let us open unto him thoſe everlaſting Gates, that he may Sup with us, and we with him; for he will bring his Chear along with him, and will feaſt us with Manna, and Angels food! O that the Sun of Righteouſneſs might ariſe and melt the Icineſs of our Hearts! That God would ſend forth his Spirit, and with his warmth and heat diſſolve our frozen Souls; that God would breath into our minds, thoſe ſtill and gentle Gales of Divine Inſpirations, that may blow up, and increaſe in us the flames of heavenly Love! That we may be a whole burnt-Offering, and all the ſubſtance of our Souls be conſumed by fire from Heaven, and aſcend up in Clouds of Incenſe? That, as ſo many ſparks, we might be alwayes mounting upward, till we return again into our proper Elements! That, like ſo many particular Rivulets, we may be continually making toward the Sea, and never reſt till we loſe our ſelves in that Ocean of Goodneſs, from whence we firſt came! That we may open our Mouths wide, that God may ſatisfie them! That we may ſo perfectly diſcharge our ſelves of all ſtrange Deſires and Paſſions, that our Souls may be nothing elſe but a deep Emptineſs and vaſt Capacity to be fill'd with all the fulneſs of God! Let but theſe be the breathings of our Spirits, and this Divine Magnetiſm will moſt certainly draw down God into our Souls, and we ſhall have ſome Prælibations of that Happineſs; ſome ſmall glimpſes, and little diſcoveries whereof, is all that belongs to this ſtate of Mortality.

I Have as yet done but the half of my Text: and I have another Text yet to preach upon, and a very large and copious one, The great Perſon, whoſe Obſequies we here come to celebrate: His fame is ſo great throughout the World, that he ſtands in no need of an Encomium; and yet his worth is much greater than his fame; It is impoſſible not to ſpeak great things of him, and yet it is impoſſible to ſpeak what he deſerves; and the meanneſs of an Oration will but ſully the brightneſs of his Excellencies: But Cuſtom requires that ſomething ſhould be ſaid, and it is a Duty and a Debt that we owe only unto his Memory: and I hope, his great Soul, if it hath any knowledge of what is done here below, will not be offended at the ſmallneſs of our Offering.

He was born at *Cambridge*, and brought up in the Free-School there, and was ripe for the Univerſity, afore Cuſtom would allow of his Admittance; but by that time he was Thirteen years old, he was entred into *Caius*-Colledge; and as ſoon as he was Graduate, he was choſen fellow. Had he lived amongſt the ancient Pagans he had been uſher'd into the World with a Miracle, and Swans muſt have danc'd and ſung at his Birth; and he muſt have been a great *Hero*, and no leſs than the Son of *Apollo*, the God of Wiſdom and Eloquence.

He was a Man long afore he was of Age; and knew little more of the ſtate of Childhood, than its Innocency and Pleaſantneſs. From the Univerſity, by that time he was Maſter of Arts, he removed to *London*, and became publick Lecturer in the Church of Saint *Paul*'s; where he preached to the admiration and aſtoniſhment of his Auditory; and by his florid and youthful beauty, and ſweet and pleaſant air, and ſublime and rais'd diſcourſes, he made his hearers take him for ſome young Angel, newly deſcended from the Viſions of Glory; The fame of this new Star, that out-ſhone all the reſt of the Firmament, quickly came to the notice of the great Arch-Biſhop of *Canterbury*, who would needs have him preach before him; which he performed not leſs to his wonder than ſatisfaction; His diſcourſe was beyond exception, and beyond imitation: yet the wiſe Prelate thought him too young; but the great Youth humbly begg'd his Grace *to pardon that fault*, and promiſed, *If he liv'd, he would mend it.* However the grand Patron of Learning and Ingenuity, thought it for the advantage of the World, that ſuch mighty Parts ſhould be afforded better opportunities of ſtudy and Improvement, than a courſe of conſtant preaching would allow of; and to that purpoſe he placed him in his own Colledge of *All-Souls* in *Oxford*; where Love and Admiration ſtill waited upon him: which ſo long as there is any ſpark of ingenuity in the breaſts of men, muſt needs be the inſeparable Attendants of ſo extraordinary a worth and ſweetneſs. He had not been long here, afore my Lord of *Canterbury* beſtowed upon him the Rectory of *Uphingham* in *Rutland-ſhire*, and ſoon after preferr'd him to be Chaplain to King *Charles* the Martyr of bleſſed and immortal Memory. Thus were preferments heaped upon him, but ſtill leſs than his deſerts; and that not through the fault of his great Maſters, but becauſe the ampleſt Honours and Rewards were poor and inconſiderable, compar'd with the greatneſs of his Worth and Merit.

This Great Man had no ſooner launch'd into the World, but a fearful Tempeſt aroſe, and a barbarous and unnatural War diſturb'd a long and uninterrupted Peace and Tranquillity, and brought all things

things into diſorder and confuſion; but his Religion taught him to be Loyal, and ingag'd him on his *Prince*'s ſide, whoſe Cauſe and Quarrel he alwayes own'd and maintain'd with a great courage and conſtancy; till at laſt, he and his little Fortune were ſhipwrackt in that great *Hurricane*, that overturn'd both Church and State: This fatal Storm caſt him aſhore in a private corner of the World, and a tender Providence ſhrowded him under her Wings, and the Prophet was fed in the Wilderneſs; and his great worthineſs procur'd him friends, that ſupplied him with bread and neceſſaries. In this Solitude he began to write thoſe excellent Diſcourſes, which are enough of themſelves to furniſh a Library, and will be famous to all ſucceeding Generations, for their greatneſs of Wit, and profoundneſs of Judgment, and richneſs of Fancy, and clearneſs of Expreſſion, and copiouſneſs of Invention, and general uſefulneſs to all the purpoſes of a Chriſtian: And by theſe he ſoon got a great Reputation among all perſons of Judgment and Indifferency, and his Name will grow greater ſtill, as the World grows better and wiſer.

When he had ſpent ſome Years in this Retirement, it pleas'd God to viſit his Family with Sickneſs, and to take to himſelf the dear Pledges of his Favour, three Sons of great hopes and expectations, within the ſpace of two or three Months: And though he had learned a quiet Submiſſion unto the Divine Will; yet the Affliction touch'd him ſo ſenſibly, that it made him deſirous to leave the Countrey; And going to *London*, he there met my Lord *Conway*, a Perſon of great Honour and Generoſity; who making him a kind Proffer, the good man embraced it, and that brought him over into *Ireland*, and ſetled him at *Portmore*, a place made for Study and Contemplation, which he therefore dearly lov'd; and here he wrote his *Caſes of Conſcience*: A Book that is able alone to give its Author Immortality.

By this time the Wheel of Providence brought about the King's happy Reſtauration, and there began a new World, and the Spirit of God moved upon the face of the Waters, and out of a confuſed *Chaos* brought forth Beauty and Order, and all the Three Nations were inſpir'd with a new Life, and became drunk with an exceſs of Joy: Among the reſt, this Loyal Subject went over to congratulate the Prince and Peoples Happineſs, and bear a part in the Univerſal Triumph.

It was not long ere his Sacred Majeſty began the ſettlement of the Church, and the great Doctor *Jeremy Taylor* was reſolv'd upon for the Biſhoprick of *Down* and *Conor*; and not long after, *Dromore* was added to it: and it was but reaſonable that the King and Church ſhould conſider their Champion, and reward the pains and ſufferings he under-went in the Defence of their Cauſe and Honour. With what care and faithfulneſs he diſcharg'd his Office, we are all his Witneſſes; what good Rules and Directions he gave his Clergy, and how he taught us the practice of them by his own Example. Upon his coming over Biſhop, he was made a Privy-Councellor; and the Univerſity of *Dublin* gave him their Teſtimony, by recommending him for their Vice-Chancellor: which honourable Office he kept to his dying day.

During his being in this See, he wrote ſeveral excellent Diſcourſes, particularly his *Diſſwaſive from Popery* (which was receiv'd by a general approbation;) and a *Vindication* of it (now in the Preſs) from ſome impertinent Cavillers, that pretend to anſwer Books, when there is nothing towards it, more than the very *Title-page*. This great Pre-

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late improv'd his Talent with a mighty Induſtry, and managed his Stewardſhip rarely well; and his Maſter, when he call'd for his Accounts, found him buſie and at his Work, and employed upon an excellent Subject, *A Diſcourſe upon the Beatitudes*; which, if finiſht, would have been of great uſe to the World, and ſolv'd moſt of the Caſes of Conſcience that occur to a Chriſtian, in all the varieties of ſtates and conditions. But the All-wiſe God hath ordained it otherwiſe, and hath called home his good Servant, to give him a portion in that Bleſſedneſs that Jeſus Chriſt hath promiſed to all his faithful Diſciples and Followers.

Thus having given you a brief Account of his Life, I know you will now expect a character of his Perſon; but I fore-ſee, it will befal him, as it does all Glorious Subjects, that are but diſparaged by a commendation; One thing I am ſecure of, that I ſhall not be thought to ſpeak *Hyperbole's*; for the Subject can hardly be reached, by any expreſſions: For he was none of God's ordinary works, but his Endowments were ſo many, and ſo great, as really made him a Miracle.

Nature had befriended him much in his Conſtitution; for he was a perſon of a moſt ſweet and obliging Humour, of great Candour and Ingenuity; and there was ſo much of Salt and fineneſs of Wit, and prettineſs of Addreſs in his familiar Diſcourſes, as made his Converſation have all the pleaſantneſs of a Comedy, and all the uſefulneſs of a Sermon: His Soul was made up of Harmony, and he never ſpake, but he charm'd his Hearer, not only with the clearneſs of his Reaſon; but all his Words, and his very Tone, and Cadencies were ſtrangely Muſical.

But, That which did moſt of all captivate and enraviſh, was, The gaiety and richneſs of his Fancy; for he had much in him of that natural Enthuſiaſm, that inſpires all great Poets and Orators; and there was a generous ferment in his Blood and Spirits, that ſet his Fancy bravely a work, and made it ſwell, and teem, and become pregnant to ſuch degrees of Luxuriancy, as nothing but the greatneſs of his Wit and judgment, could have kept it within due bounds and meaſures.

And indeed it was a rare Mixture, and a ſingle Inſtance, hardly to be found in an Age: for the great Tryer of Wits has told us, That there is a peculiar and ſeveral *Complexion*, requir'd for *Wit*, and *Judgment*, and *Fancy*; and yet you might have found all theſe, in this great Perſonage, in their Eminency and Perfection. But that which made his Wit and Judgment ſo conſiderable, was the largeneſs and freedom of his Spirit, for truth is plain and eaſie to a mind diſ-intangled from Superſtition and Prejudice; He was one of the Ἐκλεκτικοὶ, a ſort of brave Philoſophers that *Laertius* ſpeaks of, that did not addict themſelves to any particular Sect, but ingeniouſly ſought for Truth among all the wrangling Schools; and they found her miſerably torn and rent to pieces, and parcell'd into Rags, by the ſeveral contending Parties, and ſo diſfigur'd and miſhapen, that it was hard to know her; but they made a ſhift to gather up her ſcatter'd Limbs, which as ſoon as they came together, by a ſtrange ſympathy and connaturalneſs, preſently united into a lovely and beautiful body. This was the Spirit of this Great Man; he weighed mens Reaſons, and not their Names, and was not ſcared with the ugly Vizars men uſually put upon Perſons they hate, and Opinions they diſlike; nor affrighted with the Anathema's and Execrations of an infallible Chair, which he look'd upon only as Bug-bears to terrifie weak, and childiſh minds. He conſidered

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that it is not likely any one Party ſhould wholly engroſs Truth to themſelves; that Obedience is the only way to true Knowledge; (which is an argument that he has manag'd rarely well, in that excellent Sermon of his, which he calls, *Via Intelligentiæ*;) that God alwayes, and only teaches docible and ingenuous minds, that are willing to hear, and ready to obey according to their Light; that it is impoſſible, a pure, humble, reſigned, God-like Soul, ſhould be kept out of Heaven, whatever miſtakes it might be ſubject to in this ſtate of Mortality; that the deſign of Heaven is not to fill mens heads, and feed their Curioſities, but to better their Hearts, and mend their Lives. Such Conſiderations as theſe, made him impartial in his Diſquiſitions, and give a due allowance to the Reaſons of his Adverſary, and contend for Truth, and not for Victory.

And now you will eaſily believe that an ordinary Diligence would be able to make great Improvements upon ſuch a Stock of Parts and Endowments; but to theſe advantages of Nature, and excellency of his Spirit, he added an indefatigable Induſtry, and God gave a plentiful Benediction: for, there were very few Kinds of Learning, but he was a *Myſtes*, and a great Maſter in them: He was a rare Humaniſt, and hugely vers'd in all the polite parts of Learning; and had throughly concocted all the ancient Moraliſts, *Greek* and *Roman*, Poets and Orators; and was not unacquainted with the refined Wits of the later Ages, whether *French*, or *Italian*.

But he had not only the Accompliſhments of a Gentleman, but ſo univerſal were his Parts, that they were proportioned to every thing; and though his Spirit and Humour were made up of Smoothneſs and Gentleneſs, yet he could bear with the Harſhneſs and Roughneſs of the Schools; and was not unſeen in their Subtilties and Spinoſities; and upon occaſion could make them ſerve his purpoſe; and yet, I believe, he thought many of them very near a kin to the famous Knight of the *Mancha*, and would make ſport ſometimes with the Romantick Sophiſtry, and phantaſtick Adventures of School-Errantry. His Skill was great, both in the Civil and Canon Law, and Caſuiſtical Divinity; and he was a rare Conductor of Souls, and knew how to Counſel, and to Adviſe; to ſolve Difficulties, and determine Caſes, and quiet Conſciences. And he was no Novice in Mr. *I. S.* new Science of *Controverſie*; but could manage an Argument, and Reparties with a ſtrange dexterity; He underſtood what the ſeveral Parties in Chriſtendom have to ſay for themſelves, and could plead their Cauſe to better advantage than any Advocate of their Tribe: and when he had done, he could confute them too; and ſhew, That better Arguments than ever they could produce for themſelves, would afford no ſufficient ground for their fond Opinions.

It would be too great a Task to purſue his Accompliſhments through the various Kinds of Literature: I ſhall content my ſelf to add only his great Acquaintance with the Fathers and Eccleſiaſtical Writers, and the Doctors of the firſt and pureſt Ages both of the Greek and Latin Church; which he has made uſe of againſt the Romaniſts, to vindicate the *Church* of *England* from the Challenge of Innovation, and prove her to be truly Ancient, Catholick, and Apoſtolical.

But Religion and Vertue is the Crown of all other Accompliſhments; and it was the Glory of this great man, to be thought a Chriſtian, and whatever you added to it, he look't upon as a term of diminution:

nution: and yet he was a Zealous Son of the Church of *England*; but that was becauſe he judg'd her (and with great reaſon) a Church the moſt purely Chriſtian of any in the World. In his younger years he met with ſome Aſſaults from Popery; and the high pretenſions of their Religious Orders were very accommodate to his Devotional Temper: but he was alwayes ſo much Maſter of himſelf, that he would never be governed by any thing but Reaſon, and the evidence of Truth, which engag'd him in the ſtudy of thoſe Controverſies; and to how good purpoſe, the World is by this time a ſufficient Witneſs: But the longer, and the more he conſidered, the worſe he lik'd the *Roman* Cauſe, and became at laſt to cenſure them with ſome ſeverity; But I confeſs I have ſo great an opinion of his Judgment, and the charitableneſs of his Spirit, that I am afraid he did not think worſe of them than they deſerve.

But Religion is not a matter of Theory and Orthodox Notions; and it is not enough to believe aright, but we muſt practiſe accordingly; and to maſter our paſſions, and to make a right uſe of that αὐτεξούσιον, and power that God has given us over our own actions, is a greater glory than all other Accompliſhments that can adorn the mind of Man; and therefore I ſhall cloſe my Character of this great Perſonage with a touch upon ſome of thoſe Vertues, for which his Memory will be pretious to all *Poſterity*. He was a *Perſon* of great Humility; and, notwithſtanding his ſtupendious Parts, and Learning, and Eminency of Place, he had nothing in him of Pride and Humour, but was Courteous and Affable, and of eaſie Acceſs, and would lend a ready Ear to the complaints, yea to the impertinencies, of the meaneſt perſons. His Humility was coupled with an Extraordinary Piety; and, I believe, he ſpent the greateſt part of his time in Heaven; his ſolemn hours of *Prayer* took up a conſiderable portion of his Life; and we are not to doubt, but he had learned of S. *Paul* to pray continually; and that occaſional Ejaculations, and frequent Aſpirations and Emigrations of his *Soul* after God, made up the beſt part of his Devotions. But he was not only a *Good Man* God-ward, but he was come to the top of S. *Peter*'s gradation, and to all his other Vertues added a large and diffuſive Charity: And, whoever compares his plentiful Incomes, with the inconſiderable Eſtate he left at his Death, will be eaſily convinc'd that Charity was Steward for a great proportion of his Revenue. But the Hungry that he fed, and the Naked that he cloath'd, and the Diſtreſſed that he ſupply'd, and the Fatherleſs that he provided for; the poor Children that he put to Apprentice, and brought up at School, and maintained at the Univerſity, will now ſound a Trumpet to that Charity which he diſperſed with his right hand, but would not ſuffer his left hand to have any knowledge of it.

To ſum up all in a few words; This Great Prelate he had the good Humour of a Gentleman, the Eloquence of an Orator, the Fancy of a Poet, the Acuteneſs of a School-man, the Profoundneſs of a Philoſopher, the Wiſdom of a Counſellor, the Sagacity of a Prophet, the Reaſon of an Angel, and the Piety of a Saint: He had Devotion enough for a Cloyſter, Learning enough for an Univerſity, and Wit enough for a Colledge of *Virtuoſi*; and, had his *Parts* and *Endowments* been parcell'd out among his poor *Clergy* that he left behind him, it would perhaps have made one of the beſt Dioceſes in the World. But alas! *Our Father, our Father! the Horſes of our Iſrael, and the Chariot thereof*;

thereof; he is gone, and has carried his Mantle and his Spirit along with him up to Heaven; and the Sons of the Prophets have loſt all their beauty and luſtre which they enjoyed only from the reflexion of his Excellencies, which were bright and radiant enough to caſt a glory upon a whole Order of Men. But the Sun of this our world after many attempts to break through the Cruſt of an earthly Body, is at laſt ſwallowed up in the great *Vortex* of Eternity, and there all his *Maculæ* are ſcattered and diſſolved, and he is fixt in an Orb of Glory, and ſhines among his Brethren-ſtars, that in their ſeveral Ages gave light to the World, and turn'd many Souls unto Righteouſneſs; and we that are left behind, though we can never reach his Perfections, muſt ſtudy to imitate his Vertues, that we may at laſt come to ſit at his feet in the Manſions of Glory; which God grant for his infinite mercies in Jeſus Chriſt: To whom, with the Father, through the Eternal Spirit, be aſcribed all Honour and Glory, Worſhip and Thankſgiving, Love and Obedience, now and for evermore. *Amen.*

FINIS.